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*"They are slaves who dare not be
In the right with two or three."*

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INDEX

TO THE

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[Names printed in small capitals indicate writers of signed contributions; italics are used to denote books reviewed; in ordinary roman type are given the titles of articles.]

Page

A

Ancient India 653
Arnold's English Texts (Various) .. 262

B

Beith, P., M. A. 574
Black's Geographical Pictures Series VIII (Mountains) .. 263
Boswell's Life of Johnson .. 262
Browning's "Men and Women" .. 588
Bruce, The 153
Business Companion 655
By-ways of Knowledge .. 621

C

Calingas of Ganjam, The .. 460
Campbell, W. H. 182
Chandy, J. 449
Christianity as Emancipation from this World 1, 57
Cochin Tribes and Castes, The .. 482
College Notes .. 55, 111, 167, 224, 277, 336, 390, 446, 503, 559, 616, 672
Commentary on the Holy Bible, A 150
Commercial French Reader, A .. 97
Copy Books for Indian Schools .. 41
Corley, Ferrand E., M. A., 135, 281, 561
Corley, Mrs. F. E. .. 454

D

Dante as an Idealist 574

Page

Davies, Arthur, M. A. .. 288
Deeds that Won the Empire .. 40
Dramatic Scenes from History .. 40
Drink Traffic in the Madras Presidency, The .. 12, 74

E

Eastern Question, The .. 518
Easy Lessons in Indian History .. 260
Education and Religion .. 530
Educational Value of Mathematics and Physics, The 242
Elementary Botany - Tamil, Telugu, Kanarese 205
England and the English from an American Point of View .. 319
England under the Tudors .. 208
Epistles of Paul the Apostle .. 94

F

Fairy Poetry 207
Fights for the Flag 40
First Book of English, A .. 598
First English Reader, A .. 598
Folk-Stories by the Brothers Grimm 656

G

Gareth and Lynette 225
God and the World 281
Grey, Stephen .. 466, 685

Page

H

Hakluyt's Principal Navigations 262
HAYAVADANA RAU, C., B. A., B. L. 303, 351
Hampshire, The Story of .. 95
Healing Touch, The 169
Helen Keller .. 174, 232
Hindu Devotional Literature in Tamil 505
Historical Character of the Gospel, The 540
History in Religion .. 337
History of India for Senior Classes 260
HOGG, A. G., M. A. .. 1, 57, 393
HOOPER, J. S. M., M. A. .. 337

I

Illusion 259
India—Impressions and Suggestions 182
India and Missions 372
India, Three School Histories of .. 653
India under British Rule .. 208
Inspiration 203
Interest of Mythology .. 404
Introductory History of England, An. Vol. III and IV .. 484

J

Jack, Part II (Indret) .. 656
Junior Geography of India, Burma and Ceylon, A 204
Junior Relief Atlas, A .. 656

K

Karnātaka Chandakausika Nātakam 41
Karma and Redemption .. 148

L

Larsen, L. P., M. A. .. 404
Lear and Cordelia 342
Le Jeu de l'Amour et du Hasard 207
LENWOOD, MISS, B.A. 80
Lettres de mon Moulin .. 656
Literary Notices and Notes 38, 94, 148, 203, 259, 319, 372, 425, 482, 540, ... 597, 651
Longmans' Elementary Historical Atlas 485

Page

M

Macbeth—The Tragedy of Ambition 288
MACNICOL, N., M. A. 113
MACPHAIL, E. MONTEITH, M.A., B.D. 518
Macaulay's Essays on William Pitt (Earl of Chatham) 542
MADHAVIAH, A., B. A. 195, 471
Madras District Gazetteers—Malabar and Anjengo, Vol. I .. 425
Maitreyi 428
Making of English, The .. 542
Message to Former Students, A .. 355
Messages of Uplift for India .. 39
MESTON, WILLIAM, M. A., B. D. 174, 232
MILLER, REV. WILLIAM, M. A., D.D., LL. D., C. I. E. 355
Modern Cochin 410
Modern India 653
MOFFAT, A., M.A., B.Sc., F.R.S.E. 12,74

N

Narrative of Indian History, A 653
Narayanamurti, Y. 187
New Geography of the British Isles, A 597
New Primer of English Literature, A 96
New Year Vow, A 471
NICHOLSON, S. 639
Nilgiris, Early History of the 303, 351
Norwegian Sketches 454
Notes of the Month 35, 87, 143, 195, 249, 316, 360, 416, 472, 535, 591, 647

O

Old Testament History .. 151

P

PALMER, J. J. B., B. D. .. 530
PARASURAMADAS PATRO, A., B.A., B. L... 460
Paston Letters 429
Paul and His Attitude towards Life 617
PHILLIPS, G. E., B. A. .. 505
Place in Evolution of Jesus and His Religion, The 113

Page

Primary French Course, Part III .. 373
Problem Papers in Mathematics .. 373

R

RAE, FRED. J., M. A... .. 225
RAMAKRISHNA IYER, P. S., B. A., L. T. 122
Recent Periodical Literature 47, 102, 159, 214, 269, 326, 381, 435, 492, 549, 605, 663
Regional Geography—Africa and Australasia 429
Religious Teachers of Greece, The .. 531
Retrospect, A 195
Robert Browning, The Pied Piper .. 206
ROSS, EDWARD B., M. A. .. 242
RUSSELL, J. M., M. A. 342

S

Science Notes .. 44, 99, 156, 210, 266, 323, 376, 432, 487, 544, 601, 660
Selections from Leigh Hunt .. 429
Sesame and Lilies 542
Siepmann's French Series for Rapid Reading .. 97, 153
SKINNER, WILLIAM, M. A., D. D. .. 169
Soberminded ness 449
Spoken and Written Telugu—A Study in Linguistic Reform .. 187
Story of Chennudu, The .. 639
Story of our Rajputana Mission, The 38
Story of the Fall, The .. 393

Page

Student Life in Germany .. 129
Studies in the Book of Acts .. 372
SUBBARAYAN, N. 410
Suggestion in Education .. 651

T

Tales of Wonder 656
Taylor, A.F., M. A. .. 617
Tennyson, English Idylls, The Lady of Shalott 152
Test Examination Questions and Answers, etc. 598
Textes et Questions 152
Thomas Hood 466
TRACY, J. E., D.D. 621
Tristram and Iseult—A Study in Literary Ethics 135
True Perspective in History .. 122

V

Vaishnavite Reformers of India, The 654
Value of College Life for Women, The 80
Vocabularies, German and English 657
Vocabularies, French and English 207

W

Waif's Progress, A 262
Why I am Content to be a Christian 152
WILKIE, D. C., M.A. 129

CONTENTS OF VOL. IX (New Series).

July, 1909. 1. Christianity as Emancipation from this World :—I.
2. The Drink Traffic in the Madras Presidency :—I.

August. 1. Christianity as Emancipation from this World :—II.
2. The Drink Traffic in the Madras Presidency :—II.
3. The Value of College Life for Women.

September. 1. The Place in Evolution of Jesus and His Religion.
2. True Perspective in History.
3. Student Life in Germany.
4. Tristram and Iseult—a Study in Literary Ethics.

October. 1. The Healing Touch.
2. Helen Keller :—I.
3. India—Impressions and Suggestions.
4. Spoken and Written Telugu—a Study in Linguistic Reform.
5. A Retrospect.

November. 1. Gareth and Lynette.
2. Helen Keller :—II.
3. The Educational Value of Mathematics and Physics

December. 1. God and the World.
2. Macbeth—The Tragedy of Ambition.
3. Early History of the Nilgiris :—I.

January, 1910. 1. History in Religion.
2. Lear and Cordelia.
3. Early History of the Nilgiris :—II.
4. A Message to Former Students.

February. 1. The Story of the Fall.
2. The Interest of Mythology.
3. Modern Cochin.

March. 1. Sobermindedness.
2. Norwegian Sketches.
3. The Calingas of Ganjam.
4. Thomas Hood.
5. A New Year Vow.

April. 1. Hindu Devotional Literature in Tamil.
2. The Eastern Question.
3. Education and Religion.

May. 1. The Religious Teachers of Greece.
2. Dante as an Idealist.
3. Browning's "Men and Women."

June. 1. Paul and his Attitude towards Life
2. By-ways of Knowledge.
3. The Story of Chennudu.

(*a*) Notes of the Month.
(*b*) Literary Notices and Notes.
(*c*) Science Notes.
(*d*) Recent Periodical Literature.
(*e*) College Notes.
(*a. b. c. d. e.*) These are common to all the issues that form the volume.

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CHRISTIANITY AS EMANCIPATION FROM THIS WORLD—I.

'It is the History of Religion that has opened my eyes to the fact that in Christianity, as in other religions of redemption, redemption *from the world* is the leading and fundamental thought.' These words of Professor Kaftan of Berlin, one of the most prominent of contemporary German theologians, caught the present writer's attention last year during perusal of an elaborate article from his pen in the *Zeitschrift für Theologie und Kirche*;* and although a magazine article is rather a fugitive kind of writing to be commented on a whole year after date, still the importance to Christians in India of the view therein suggested may justify even a belated appreciation.

Redemption and Emancipation both primarily signify the same thing, namely, an experience of release, and the advantage of distinguishing the Christian idea of salvation by the former name and the Hindu idea by the latter rests largely upon the assumption that that *from* which Christian and Hindu respectively seek release is different. It has become a commonplace that, while the classic Christian aspiration is release from the guilt and power of sin, the classic Hindu ideal is release from the world, release from the whole unsatisfying system of finite existence. And on the basis of this commonplace the present writer has previously argued that the essential task of those who want to see

* The article appeared in the issue for July, 1908, and was entitled 'Warum kennt die evangelische Kirche keine Lehre von der Erlösung im engeren Sinn? Und wie lässt sich diesem Mangel abhelfen?'

not Christianity in India but an Indian Christianity, is to educate Hindus *out of* their hunger for release from the world and *into* a hunger for release from guilt. Only then would the central message of Christianity so appeal to them that they would be impelled to wrestle with it and to reformulate it in terms more congruous with Indian thought. So conceived, however, the task of the Christian preacher in India is a staggering one. It is so one-sided. In the fundamental matter of religious aspiration, he does not go to meet the Hindu at all but has to persuade the Hindu to go all the way to meet him. Now in this connection the significance of Professor Kaftan's argument in the article referred to is that it suggests a different view. If he is right, then the Christian preacher does not need to require the Hindu to go all the way to meet himself, but may and must make a move on his own side. To add to his present spiritual hunger for release from the guilt and inward power of sin a definitely conscious hunger for release from the world is not to Hinduise Christianity but to revert to the original and true attitude of Christian piety. For, according to Professor Kaftan, the classic aspiration of Christianity is aspiration for a release which is primarily release from the world. Of this release from the world release from sin may be an all-important aspect. But it is only an aspect, and therefore its relation to the complete idea of redemption is the logically subordinate relation of the part to the whole.

Considerations like these should be sufficient to prove that the article of which the following pages will give some account deserves the attention of the thoughtful in India, both Christian and Hindu. But one may claim for it also a wider interest. The movement which goes by the strange name of 'Christian Science' has attained a magnitude which gives it unquestionable right to be regarded as an important sign of the times. When a sober student like Professor William James can treat it with respect; when a writer of Mark Twain's sturdy common sense can dream that Christian Science and Roman Catholicism are the two rival powers of the future; when a conservative institution like the Church of England can accord it official attention, it is surely time for every one to ask himself wherein lies the secret of the power of appeal which Christian Science so obviously possesses. Mrs. Eddy's theological and metaphysical lucubrations are too crude to be the secret of the success of the movement among

the educated, and too paradoxical to be the source of its attraction for the masses. Nor do the remarkable faith-cures actually effected furnish by themselves a sufficient explanation, for mere marvels do not awaken the serious and enthusiastic faith characteristic of the better class of Christian Scientists. It remains that the secret of appeal, which cannot be found in the mere theories or the mere marvels, must be looked for in the spirit of the system as a whole. Wherein does this spirit differ from the spirit of the professedly orthodox Churches, that Christian Science should be winning, in the most unexpected quarters, a success for which they can only wistfully long? The difference is that Christian Science, while retaining moral enthusiasm and the worship of Christ, adds to these elements an enthusiastic message of release from the *natural* evils of disease and pain. It matters not if this message is expressed in the crudely monistic form of an assertion that evil is imaginary and non-existent. That is a mere question of theory and phrasing. The practical meaning of the message is that, in so far as this world is under the sway of evil, there is through faith a real present way of release from the world. Such is the message; and this message, by its phenomenal success in winning adherents, has already become, in a very real sense, a practical criticism of present-day Christianity. It suggests that Christianity cannot remain the gospel for this age, unless she finds she can utter, in her own special way, the message of release from this world which is the inspiration of the Christian Scientist. Now, side by side with this suggestion arising from the practical success of Christian Science, there comes the very similar suggestion of a German theologian. Professor Kaftan himself, so far as one knows, has no interest in Christian Science. Solely on exegetical and historical grounds he is led to the assertion that Protestant theology has lost sight of what was the moving spring of primitive Christian preaching, and that this was a conviction of redemption *from the world*. The coincidence is too striking not to awaken interest.

Professor Kaftan's article opens with an introductory section which is so suggestive that it must be at least briefly noticed. The modern science of Comparative Religion has led us, he says, to distinguish as the highest stage of general religious evolution the religions of redemption. 'Religion consummates itself when it developes into a longing of the soul for God, seeking life and

blessedness not in anything whatever that God gives but in God Himself. For the man who has this experience the world is no longer anything; God is everything. Accordingly religion of this kind, spiritual religion, has its most characteristic distinguishing feature in this, that it exalts a man above the world, frees him, redeems him from it, and does so just through his oneness with God, his communion with Him. The name, "religions of redemption," is given to all those faiths in which this goal of all religion is recognised and striven for, whether it be reached or only sought. Hence in its proper signification redemption means redemption from the world.' Of course, the fact that this is what Comparative Religion points to as the fundamental element in the idea of redemption, does not do more than suggest the enquiry whether in Christianity the case may not be similar. By itself it proves nothing. Professor Kaftan is the last man to countenance the assumption that all religions are inwardly the same. On the contrary he insists that Christianity sharply differentiates itself from other religions of redemption in that it releases man *from* the world only in order to bind him more effectively to a free moral service of God *in* the world. To Christianity 'an ethical side, a side related to the world, is just as essential as is the other mystical side, the side turned away from the world and related to God alone, which it possesses in common with the other religions of redemption.' Indeed, 'the task of binding together the mystical and the ethical element in Christianity is that about which the question has always turned in the different great ecclesiastical forms of Christianity. The way in which this problem is answered is what impresses on each of them its distinctive character.' The peculiar Christian emphasis on the ethical is, therefore, to be in no degree minimised. But at the same time its recognition must not be at the expense of an equal recognition of the mystical element which it shares with other religions. Now the Protestant doctrine of redemption accords no place to the mystical idea of redemption from the world, although Pietism is a sufficient proof that the idea has not been wholly lost sight of by the Protestant consciousness. May it not be the case, then, as Comparative Religion leads one to surmise, that in this point Protestant doctrine errs by defect and fails to come up to the New Testament standard? This is the question to which Professor Kaftan devotes the first main section of his article.

Here he compresses into a few pages an exposition of New Testament teaching which may be found more fully and convincingly stated in his *Dogmatik* and in his striking little pamphlet, *Jesus und Paulus.* To gain the point of view necessary for understanding the Synoptic Gospels we must, of course, look back at the course of development of Old Testament thought. We find there that the first way in which the ideas of Redemption and of the Kingdom of God were connected was that God had redeemed His people from Egyptian bondage in order to set up His Kingdom in their midst. New oppression, however, became the constant source of a hope for a new redemption, a hope which was never more confident and more fervent than towards the end of the Exile. In the Babylonian 'Isaiah' this hope takes on a supernatural colouring, and although in his case the supernatural features are possibly to be interpreted as mere poetic figures, it is not so with the post-exilic community. For them the Kingdom of God is something that transcends this world. And with this change in the conception of the Kingdom the connection of ideas alters also. 'No longer is there to be first Redemption and then the Kingdom, but first the Kingdom and then Redemption.' Or more exactly, 'it is in the act of establishing His Kingdom that God accomplishes the Redemption. The Kingdom is nothing less than the future world of glory. Redemption comes to pass because the future world breaks its way into and consumes the present. In other words, Redemption has come to mean redemption from the world.'

Turning next to the message of the Gospels, and in particular to the words of Jesus, we find that here the Kingdom of God does not mean a mere reign of moral righteousness upon earth, but the same transcendent and eternal Kingdom as lived in the hopes of pious Jews. 'One or two decades ago this was a much debated question. The discussions regarding it have left no room for doubt. No one who desires a historical understanding of the facts can evade the conclusion. In announcing the coming of this Kingdom Jesus was proclaiming redemption as close at hand: redemption, moreover, in the proper sense of the term, as redemption from the world, from all its distress and all its hardship. Jesus' unwavering consciousness of Himself as the Messiah, the bringer of the Kingdom of God, was a consciousness of Himself as the mediator of this redemption.'

As a third proof of the fact that in the Gospel representation the idea of redemption is merged in the idea of the Kingdom and has become simply an aspect of the latter, Professor Kaftan emphasizes the significance of the Messianic consciousness of Jesus. For, if the synoptic tradition is trustworthy at all, Jesus did not simply expect to become Messiah sometime in the future when the Kingdom should actually arrive. He was Messiah in present fact. This point is more easily understood as the writer developes it in his *Jesus und Paulus.** Jesus' own assurance of His Messiahship, whether or not it gained anything at His baptism, was exclusively grounded in His inner consciousness. Outer facts seemed absolutely to contradict it, the more so since the Messiah He identified Himself with was not the political Messiah of popular Jewish patriotism, who might establish himself as such by heading a successful revolution, but the Messiah of Jewish Apocalypse, whose establishment was to be through the intervention of God, not by effort of man. He, this Messiah, this bringer of a new era of transcendent blessedness, had arrived—this was Jesus' unwavering conviction throughout. It followed that the Kingdom with its release or redemption from all evil, both moral and natural, must also have arrived. Unless He had brought the Kingdom He could not be the Messiah. But He was Messiah *now*. Therefore the Kingdom must be now really present. How, then, did Jesus account for its apparent non-appearance? For, according to Professor Kaftan, Jesus had to recognise that the Kingdom had *not* arrived. 'In the mouth of Jesus the apocalyptic thoughts are not symbol or form but bear their proper realistic signification,' and it was mere obvious matter of fact that the Kingdom which was to fulfil the transcendent apocalyptic forecasts was not yet in evidence. The result was—so Professor Kaftan declares—an attitude on the part of Jesus, psychologically intelligible to those who possess the key of Christian experience but difficult to formulate except in the language of paradox. He regarded the Kingdom as having arrived, without having thereby ceased to be a thing of the future. It was present really, but not yet manifestly. Corresponding to this paradox there appears a double train of ideas in the preaching of Jesus. In the first place we find that 'from the eternal and final

* For the remainder of this sketch of Prof. Kaftan's interpretation of New Testament teaching I draw material indifferently from this pamphlet and from his article.

values [which constitute the essence of the Kingdom or Messianic era] *there detach themselves in advance certain values of a moral and spiritual kind. In and with the appearance of the Messiah,* the Kingdom of God, forgiveness of sins and redemption have become *inwardly* attainable although they still belong to the future. This is how the position shows when looked at from the standpoint of the idea that the complete fulfilment of promise, and the consummation, can come only with the end of things. From this standpoint the present only heralds what is to come; the first appearance of the reality itself will be when the hour arrives set by the Father, the hour which no man knows, which the angels also know not, which even for the Son remains hidden. Yet on the other hand, again, the present is the great time of fulfilment and decision. Any one who approached the gospel with the presumption that in it he would find the announcement of nothing more than an epoch of preparation, would be utterly taken aback by its actual contents. Jesus is no forerunner. He is *not even His own forerunner*, as has been supposed. He *is* the Messiah in present fact. For this reason the present possesses a critical character and in it the reality itself is already to hand. That is to say, from the standpoint given in the fact of Jesus' present Messiahship the future comes to be the manifestation in palpable actuality of what exists already. Regarded from this point of view, present and future stand related to each other *not* as the provisional is related to the final but as a reality is related to its manifestation.'

It is convenient to interrupt the exposition at this point in order to suggest a criticism of which use may be made later. Professor Kaftan himself feels that the foregoing attempt at an articulated statement of the doubleness of attitude which he discerns in Jesus' preaching of the Kingdom is not exempt from an appearance of abstractness and artificiality. Certainly a simpler view of the facts is much to be desired, and surely it is not very hard to find. We may agree with Professor Kaftan that Jesus takes the apocalyptic conceptions seriously and not as purely symbolic representations of a reign of moral righteousness. But does it really follow that He had to admit to Himself that although He, the Messiah, had come upon the scene, the Kingdom had not? Professor Kaftan avers that 'from the eternal and final values there detach themselves in advance certain values of a moral and spiritual kind,' which were thenceforth inwardly attain-

able without delay. Was it only *moral and spiritual* 'values' that thus 'detached' themselves? What about the miracles of Jesus? What about His answer to the deputation from John the Baptist (Luke vii, 19-23)? Was it purely moral and spiritual benefits He pointed to in order to show the Baptist that He was really the Messiah, the bringer of the Kingdom? No, it was chiefly acts of redemption from *natural* evil. Professor Kaftan has entirely missed the significance of Jesus' supernatural works. He does not see that they constituted an organic part of His activity. The Kingdom, with its immanent redemption from all evil, both natural and moral, *had* arrived. The Kingdom was present, and wherever there was found the faith needed to let it be effective, it showed itself in redemption from evils of soul, of body and of circumstance. It was visible in the moral and physical miracles of Jesus. It was visible in the miracles of the disciples and of the early Church. It is visible in the moral miracles of our own experience; and is it not the same Kingdom that becomes effective, in a simpler but to our perverted faith a more surprising manner, wherever the Christian Scientists, after their own strange fashion of faith, lay hold of it?

If these things be so, what becomes of the alleged doubleness in Jesus' attitude? It becomes a very simple matter. The Kingdom, as well as the Messiah, had arrived. It was there, both in inner fact and in outer manifestation. But in outer manifestation it was present only sporadically, because of the rare occurrence of the faith necessary to its effectiveness. Therefore, Jesus could speak of the Kingdom sometimes as present, sometimes as future. It was there already in the sense of being fully available. It was not yet there in the sense of being fully availed of. And until it was fully availed of, it could not perfect its victorious work, and Jesus' purpose for the world could not be fulfilled. By His life-work, which was also the Father's work through Him, Jesus hoped to create that faith which would render the Kingdom, already a reality, an effective reality. When He saw that His *life* was to fail of this result, He realised that the Father meant Him to achieve it by dying and rising through faith from the dead.

The criticism developed in the two foregoing paragraphs is very germane to the purpose which inspires the present review. To the point immediately under discussion, however, it is indifferent. Whether we adopt the view here advocated or Professor Kaftan's presentation, it is equally admitted that Jesus knew Himself

Messiah already, the Kingdom already (in some sense) come, and the consequent redemption from sin and every kind of evil already (in the same sense) a fact. Jesus did not consider that He was to be at that time, by His death, Redeemer and afterwards, by a Second Advent, Messiah. There could be no such separation of functions. The Kingdom and the Redemption were the positive and negative aspects of the same fact. He was the Redeemer because, and when, He was the Messiah—because, and when, He brought the Kingdom. According to Professor Kaftan's conception Jesus, in regarding Himself as being already the Messiah of the redeeming Kingdom, regarded Himself as being such in the sense explained, namely, Messiah really but not manifestly. Since, upon the apocalyptic view which Jesus accepted and developed, the establishment of the Kingdom was the work wholly of God, not of man, it followed that the completion of its establishment —the rendering of its reality manifest—must also be left to God. Jesus had simply to await the time when God would make His Messiahship manifest, and meanwhile to confine His activity to that of a prophet. Professor Kaftan thinks it not improbable that for a considerable time Jesus hoped that God would bring this consummation to pass within His own life-time. Yet when death loomed up before Him instead, His faith never wavered. If the Father meant Him to die, this must be none other than the divinely appointed means to the end for which He had been sent. The Father must intend to raise Him from the dead, and in that act at once to make manifest His Messiahship and to consummate the Kingdom. In this faith He died and in this faith He rose again.

We have now had placed before us three lines of evidence: the trend of evolution of the apocalyptic hope under the influence of which Jesus' own thought developed; Jesus' own preaching according to the Synoptists; His Messianic self-consciousness. They combine to prove that redemption from the world and *all* its evil was the fundamental idea of the gospel of Jesus. In His thought, redemption meant the Kingdom in one aspect, in its aspect, namely, as a freeing agency, a power freeing from all that lay before, or lies outside of, the Kingdom.

The resurrection of Jesus from the dead constitutes for us the bridge from the gospel of Jesus to the preaching of the early Christian community. In that stupendous event they felt that the promised future world had already broken its way into the

present, and what had thus begun would soon be *completed by the return* of their Lord in the glory of the Father. Already, *too*, Jesus had sent them the promised gift of the Spirit, a sure earnest of the beginning of the eternal order. The Christian, they felt, 'belongs to this world no longer, but is redeemed from it—is so already so far as his inward man is concerned, and will be so in his body *also* when the consummation of all things arrives.'

Turning next to the Apostle Paul, we must recognise that he was 'first and foremost a member of the primitive *community*, a sharer of their faith and their hope. . . . *Of course, in* admitting this one must not affirm that the position taken up by Paul in the controversy over the Law was necessarily that of the entire community. . . . But the controversy has, as such, a common possession for its presupposition, one which was more important than itself. . . . And this lay in the faith of all in the risen Lord; *that is, in* the commencement (in His resurrection) of the future world, as the Pauline epistles clearly attest.' Not that Professor Kaftan means to suggest that, *even in so far as* this common faith was concerned, the Christians in general gave it mental realisation in the same thoughts as Paul. On the contrary, Paul impressed on the idea of redemption a stamp peculiar to himself. Accepting 'the basal idea of the first Christians that the resurrection of Jesus signifies the breaking of the future world into the present,' he deepened it, gave it a greater inwardness, and developed its ethical implications, thereby giving it new definiteness of spiritual meaning. '*In particular* he completed it by teaching that just as the resurrection of Jesus was to be understood as the beginning of the future world, so His death was to be understood as the end of the present *world*. Thus he says that we Christians have died and risen again with Christ. That is, he treats the moment when Christ died and rose again as ideally the point of time when the same thing took place with all of us. This *is a view* peculiar *to* Paul himself. Nevertheless it does no more than *give a special* turn to the fundamental idea held in common by the primitive community, and as such it is perfectly intelligible.'

Finally, for Professor Kaftan's thesis regarding the nature of the idea of redemption which dominates the New Testament, account must be taken of the Johannine theology. To John 'the world is the realm of death and darkness, of falsehood and hatred.' He considers Christianity to consist precisely in this, that *through* the

Son of God, through faith in Him, we are delivered from this world. So strongly does John state the opposition between the realms of darkness and of light that he has been suspected of a dualistic conception resembling that found in Gnostic systems. Such a suspicion fails to do justice to the fact that he retains the Biblical view of the creation of the world by God, but its very possibility is a striking indication of the impression produced by the vivid way in which John conceives redemption as redemption from the world.

The reference to the Johannine teaching concludes Professor Kaftan's proof that in the New Testament redemption from the world is the central thought. It remains for him only to add two remarks by way of obviating misunderstanding. In the first place, he reminds the reader that the exclusive stress which he has laid, throughout his exposition, on the idea of redemption from the world has been due solely to the oblivion into which this idea has fallen, and is not meant to disguise the fact that the New Testament never fails to insist on the moral implications of this redemption. In the second place, he directs attention to the fact that in the New Testament the idea of redemption from the world and the ideas of forgiveness of sins, justification and reconciliation with God, range side by side. 'Their connection is of the closest. It is by attaining possession of the eternal good that I am redeemed from the world. But by my sin and guilt I am separated from God—from God, and, therefore, from the eternal good. They must be forgiven in order that access may be open to me. In this way neither redemption nor forgiveness is possible without the other; both are given and established simultaneously. Nevertheless, they must not be confused together. They are different, and remain so. [The idea of] the eternal good brings both of them into the closest connection, but it also stands between them and gives to each of them a meaning of its own. The forgiveness of sins mediates the access to the eternal good, and through possession of the latter arises redemption from the world.' In spite of the closest connection with the Kingdom of God, forgiveness of sins is nevertheless 'a different and, according to the connection of the facts, a precedent good, which Jesus imparts to those who seek Him in faith. And with the Pauline idea of justification it is not otherwise.' To sum up: at the present day redemption is equated with forgiveness and regarded as remission of sin, release from judgment and from

eternal ruin. On the other hand, the New Testament 'knows as redemption, alongside forgiveness—which, when separately regarded, is also designated by this name—redemption from the world as the root-idea of the Christian religion.'

Professor Kaftan's article extends to a length of over fifty-five pages, and of the four main sections into which his argument falls three still remain to be treated. He first offers a most interesting investigation of the historical causes which have led to the absence from Protestant theology of any doctrine of redemption from the world. Then he enquires whether this is really a vital defect. Being impressed with the seriousness of the omission, he finally considers the conditions which must be fulfilled before the lack can be supplied, as well as the consequences which may be expected from the remedying of this defect. Interesting and important as is what Professor Kaftan has to say under these heads, it will be possible to survey them much more briefly. It is necessary, however, to reserve this for another paper. Up to the present point the treatment here offered has, with a single exception, been confined to exposition, but in the next paper a critical discussion will also be attempted of the range and the significance of the views described.

A. G. HOGG.

(To be concluded.)

THE DRINK TRAFFIC IN THE MADRAS PRESIDENCY.

THE intoxicating liquors used in the Madras Presidency consist, on the one hand, of country liquors manufactured in the Presidency or imported from Ceylon, and, on the other hand, of foreign liquors, chiefly obtained from Europe, but also manufactured to some extent in the Presidency. The country liquors are used mainly by Pariahs and other low castes, and the foreign liquors, so far as they are used by Indians, by the higher castes. The subject may, accordingly, be most conveniently dealt with in two divisions, the first dealing with the traffic in country liquors and the second with the traffic in foreign liquors.

I. THE TRAFFIC IN COUNTRY LIQUORS.

There are five kinds of country liquor used as beverages in the Madras Presidency—toddy, arrack, mohwa, pachwai and

sama liquor, toddy and pachwai being fermented liquors, arrack, mohwa and sama liquor distilled. The use of pachwai, mohwa and sama liquor is limited to the hill tracts of the Northern Circars. Toddy and arrack are used throughout the Presidency.

Toddy is the fermented liquor obtained from the palm, and as it is in many respects analogous to wine it has sometimes been called palm-wine. The word 'toddy' is the Anglo-Indian corruption of *tari*, the Hindustani word for the fermented sap of the palmyra. There are various kinds of toddy according to the kind of palm from which it is obtained—cocoanut toddy, palmyra toddy, date toddy, sago palm toddy. There are also some kinds of toddy which are not obtained from palms at all, but are so called because they are obtained in a similar way from other trees, such as the fig, margosa and pipal. These are, however, only used for medicinal purposes; it is from the palms that the toddy used as a beverage is obtained.

The kind of toddy used in any particular district depends, of course, upon the kind of palm which grows in it. In such districts as Bellary and Anantapur, where the date palm grows—*i.e.*, the wild date palm, for except in Sind the true date palm is hardly to be met with in India—it is date toddy that is used, and on the West Coast, where the sago palm grows to some extent, sago palm toddy is used. On the East Coast it is palmyra toddy that is the common alcoholic beverage of the people, because the palmyra palm occurs on the East Coast in the greatest abundance. On the West Coast cocoanut toddy is used to a very large extent, the groves of cocoanut trees being a conspicuous feature of the Malabar and South Canara districts. In Madras also, it is cocoanut toddy that is chiefly used. In one year licenses were issued for tapping 118,242 cocoanut trees, 21,814 palmyra trees, and 1,072 date trees in the Madras Town Circle.

In order to obtain toddy from a palm, the toddy drawer has to wait until a spadix, or flowering shoot, is pretty well advanced, so that the spathe, or dense tough envelope which surrounds it, is about to open. He then climbs the tree and binds the spathe tightly with strips of fibre in order to prevent it from opening. After this, he strikes it all over with a piece of wood—on the West Coast it is the humerus of a cow that is used—and trains it to bend over, doing this morning and evening for about a week. He then cuts off the tip of the spadix with his knife and ties on a small chatty to catch the exuding sap. After two or three

days the sap begins to exude and is now collected morning and evening, a little being cut off the spadix every day as the sap is viscid and would otherwise close up the end of the spadix and prevent further flow. The sap can be drawn in this way from a cocoanut tree at any time of the year as it throws out a new spathe as a rule every month, but the sap is not drawn from any one tree for more than six months in the year as it would soon become exhausted if its sap were drawn from it continuously. Even in the case of trees from which the owners wish to obtain cocoanuts, it is usual for them first to draw toddy from the trees for a year or two as their subsequent fruit-bearing power is said to be thereby increased.

In the case of the palmyra palm the sap is obtained most plentifully during the hot season, as most of the trees flower then. In the Tinnevelly District, for example, the palmyra toddy season is from February to August. In this District palmyras are exceedingly numerous. This is especially the case in the dry and sandy tract to the south and east which commonly goes by the name of the palmyra forest, the palmyra being there "almost the sole produce of the soil and subsistence of the inhabitants." To quote from the Tinnevelly Manual:—"The palmyra requires only that the nut should be planted before the rainy season in soft, sandy soil, and nature and time do the rest. The trunk, the leaves, the fibre, all are of use; and it may be said that this tree supplies the Shanar inhabitants of a large portion of the Tenkarai and Nanguneri taluks with every requisite of life, a knife and a few strips of clothing only excepted. These useful trees never receive any manure. The ground at their foot is sometimes ploughed with a view to benefit the tree, but often when ploughed a crop of gram or some light grain is taken off it." The palmyra is thus very different from the cocoanut palm as it grows readily even on arid ground where hardly anything else would grow, while the cocoanut tree grows only in well watered soil.

The cultivation of the palm and the drawing of toddy from it are the hereditary occupation of one of the larger castes in the Presidency. In Tinnevelly and elsewhere in the Tamil country they are called Shanars, in the Telugu country Idigas, in Malabar Tiyans and in South Canara Billavas. These are the chief divisions of the caste. Smaller divisions in the Telugu country are called Gamallas, Yatas, Segidis and Sondis, and on the West Coast, Iluvans and Halepaiks. The Shanars use the caste title

Nadar in the south and Gramani in the north of the Presidency. According to the last census (1901) the Shanars number 603,189, of whom about half (293,792) are in Tinnevelly. The Tiyans number 578,451, the Billavas 142,895, the Idigas 231,340, and the six smaller divisions of the toddy-drawing caste together number 418,711. Of course, this large caste, numbering about two millions, are not all engaged in toddy-drawing. From the Census Report it would appear that, for instance, of the Shanars about 20 per cent. of the workers are engaged in this occupation. Many of the Shanars are Christians: indeed, it is among the Shanars that Christianity has made most progress in Southern India. They are consequently rising in the social scale, many of them being educated and a considerable number graduates of the Madras University. Most of those who are toddy-drawers are paid by getting the produce of the trees on alternate days. From this a man may make as much as a rupee a day. One toddy-drawer is able to attend to about thirty trees, getting from each of them about nine measures of sap in a day, five in the morning and four in the evening.

When taken fresh from the tree, the sap forms a pleasant, non-intoxicating drink called *pathani* or sweet toddy, but soon it begins to ferment, becoming then the intoxicating drink called toddy, in Tamil *kallu*. When sweet toddy is wanted, the sap is drawn in pots coated internally with lime, as that substance checks the fermentation of the sap. During the palmyra toddy season, sweet toddy—usually called *pathani*, but also called *pananchar* and *telivu*—is sold everywhere throughout the Presidency as a non-alcoholic beverage. It is sold, for example, in the streets of Madras at the rate of about two pies for an ollock, and is used very generally by the non-Brahman community. The sap is, however, usually drawn in this way for the purpose of making sugar. The toddy-drawer's wife boils it down over a slow fire and obtains a thick syrup from it which she pours into half cocoanut shells, where it hardens into lumps of coarse, brown sugar called jaggery, in Tamil *karuppukkatti* or *karuppetti*. Great quantities of it are produced in Tinnevelly, where it is a staple article of food among the Shanars, and a large trade is also done by them in selling it to distillers and sugar refiners at Tachanallur, Nellikuppam, Ranipettai and lsewhere.

When the sap is drawn in order to obtain toddy, the chatties in which it is caught are not coated with lime. Fermentation is

then set up in the fluid by the growth in it of certain micro-organisms, the chief of which is the yeast plant *(Saccharomyces cerevisiae)*. These attack the various organic and inorganic compounds in the sap, taking from them the elements necessary to build up their own substance (protoplasm). The chief element required is carbon, and they get this from the sugar in the sap. The elements present in the sugar re-arrange themselves as the result of this action, and form alcohol and carbonic acid gas. The proportion of alcohol in toddy consequently depends upon the length of time that the fermentation has been allowed to proceed. If the process were to go on until all the sugar was converted, about 55 per cent. of the weight of the sugar would under favourable conditions be obtained as ordinary or ethyl alcohol, if that were the only alcohol produced, but owing to the production of other alcohols the outside yield is only about 51 per cent. An unfavourable condition is the presence of alcohol itself in the liquid, as alcohol is an antiseptic. When a certain proportion of the liquid is alcohol the process of fermentation can go on no longer, so that just as in the case of wine there is produced by fermentation from the saccharine sap of the palm an alcoholic liquid of various degrees of strength but never containing more than a certain limited percentage of alcohol.

It is very generally supposed that toddy is a comparatively harmless drink. This is only the case when it is fresh. In the Report of the Indian Excise Committee of 1905-06, it is stated that in the great bulk of the toddy consumed fermentation is far advanced or is complete. Major Bedford analysed a large number of samples for the Committee and found the average strength to be about 90° under proof. He also found that in point of deleterious elements toddy contained, bulk for bulk, nearly the same proportion of fusel oil as country spirits, and that there was present —in some samples in great excess—a much larger acidity, which is a fruitful cause of indigestion, diarrhœa, dysentery and rheumatism. The nutritive elements in toddy consist on the average of ·2·76 grams per cent. albuminoids and 2·2 grams per cent. sugars, but any benefit to be derived from them is only got by the moderate consumer of toddy in a comparatively fresh state. When it is taken in large quantities, the percentage of some of the impurities consumed is very much greater than it would be if the same amount of alcohol were taken in the shape of spirit, and the nutritive qualities are of little advantage to the consumer,

who drinks in order to get drunk, while the bulk of the toddy tends to his detriment. The Committee adds that there is a large body of medical and other evidence to show that considerable injury results from the drinking of stale toddy, which is described not only as a powerful intoxicant, but also, doubtless on account of its acid properties, as being highly productive of gout.

In order to obtain a liquor with a higher percentage of alcohol than is produced by fermentation, distillation has to be resorted to, and when toddy is distilled arrack is obtained, just as brandy is obtained from wine. The word 'arrack' is really an old Anglo-Indian word for spirit distilled from malted rice. This was formerly imported from Batavia, but as it is now no longer procured, and as in this Presidency there is only a small quantity of arrack made from rice in the Ganjam and Vizagapatam Districts the word may be used here without ambiguity to denote the spirit obtained from toddy. The old native way of preparing it consisted simply in having two chatties joined by a hollow bamboo—the toddy being heated in one of the chatties while the other chatty was kept in a pot containing cold water so as to condense the vapour passing into it. As alcohol is a somewhat volatile substance, the vapour that passes off first when the toddy is heated contains a very large percentage of alcohol. Arrack is not usually prepared in this way now: it is made in large distilleries in various parts of the country. There are two kinds of arrack, according as it is distilled from toddy direct or from a fermented solution of jaggery. The arrack which is imported from Ceylon, and commonly called Colombo arrack, is distilled from toddy, chiefly cocoanut toddy. So also is the Malabar toddy arrack, manufactured by Messrs. Parry and Co. at a distillery they have started at Chavakkat. The other kind of arrack, called puttay arrack or country liquor, is made by distilling a fermented solution of jaggery in the distilleries to which I have just referred. Arrack made from jaggery is considered inferior to that which is made direct from toddy. It is called puttay arrack, from *pattai* bark, because the bark of the *Acacia leucophlœa* or, in the northern Districts, the bark of the *Mimosa arabica* is added to the solution of jaggery, to precipitate the albuminous matter which would give the liquor a nauseous flavour, and also to increase the quantity of alcohol produced. It is stated that a maund of jaggery treated in this way yields about two gallons of spirit 30° under proof.

Pachwai is a fermented liquor analogous to beer, which is

used a great deal in Bengal, and is also in use in the northern parts of the Madras Presidency. It is obtained from grain by boiling it and mixing it with a quantity of vegetables. Warm water is added from time to time, and in a day or two the liquor is ready for use.

Mohwa is a distilled liquor obtained from the flowers of a tree *(Bassia latifolia)*, called the *ippa* tree in Telugu. It is a large umbrageous tree, somewhat like the oak. Its flowers contain so much sugar that they can be fermented, and when the liquor so obtained is distilled, a strong smoky spirit is produced. It is largely used in the Nizam's Dominions, and is also used by the Khonds and others in Ganjam and Vizagapatam, and, as it contains a considerable proportion of empyreumatic matter, it is very deleterious. The flowers are exported in large quantities to Europe for the manufacture of liqueurs.

Another distilled liquor used to some extent in Vizagapatam is obtained from sama *(Panicum frumentaceum)*. It is also very deleterious, containing a high percentage of furfurol.

Throughout the country the Panchamas and lower class Sudras are habitual drinkers of toddy and arrack. The idea of abstaining from the use of such liquor when it can be had, is one that they would never dream of. When they are temperate it is because they have no money to buy liquor with, and when they have enough of money, as at harvest time, they drink to excess. When there are large public works going on, the coolies get high wages, with the result that the consumption of toddy and arrack in the district, as recorded in the Abkari Reports, shows a very decided increase. Coolies who have to work hard in the sun, such as the men that pull hand-carts along the roads, are much given to drinking arrack. The idea is very prevalent that in such circumstances they must drink to make themselves strong, and so they often take some liquor during the day. It is in the evening, however, that it is most commonly taken. The toddy shops and the arrack shops are crowded with people about six o'clock, when their day's work is over. Usually they drink in the shop and then go home for their evening meal. They say that they can do with less food when they have had a drink first. A man whose daily wage is three or four annas will spend about an anna on drink in this way. Many, indeed, spend more, and it is not an uncommon thing to see a man staggering home in a state of intoxication. Toddy is chiefly used during the hot weather, *i.e.*,

during the palmyra toddy season. It can be had then very cheap, and is believed to have a cooling effect. On the other hand, arrack is largely used during the rainy season, and is thought to warm and strengthen the body, and keep away fever. It is a common thing for coolies to drink more on Saturdays than on the other days of the week, as they are usually paid on Saturdays. On festival days, when they present their kodais or offerings to their gods and goddesses, they join in rude songs and dances, and all get more or less drunk. Indeed, it may be said that they regard drink as the one luxury within their reach, so that their dominant idea on festival days is simply to get drunk, and whenever they have money to spare, off they go to the tavern and spend it there. During the palmyra toddy season drinking to excess is very prevalent. In some districts—the Godavari District, for example—the palmyras are so numerous and the toddy consequently so plentiful, that a big chatty-full can be had for half-an-anna. In that District the Malas and Madigas drink toddy daily during the season, and do so to great excess at funerals, the worship of Kunli and on similar occasions.

It is very unusual for Brahmans to drink country liquors, but many non-Brahman caste Hindus do so without scruple. The Satanis, for example, are notorious in this respect. Many of them are servants in Vaishnavite temples, and even priests of inferior temples, and many of them are religious mendicants. The people in the bazaars, who sell flowers for putting on idols, usually belong to this class. One of their strongholds is Srirangam, and the reputation they have there for drinking is very bad. They say that their religion does not forbid drinking, and they profess to have no caste rules at all. They drink to some extent every day, and on festive and ceremonial occasions they indulge in liquor without restraint. Another class very much given to drinking is the dancing girls. Most of them are said to drink, and those by whose vices they live join with them in this kind of dissipation also. Among the Nayudus there is a class called Balijas in Telugu and Kavarais in Tamil, many of whom are addicted to drinking—so much so that there is a Telugu proverb that if you are born a Balija it is your prerogative to drink, or, as it is sometimes put, you cannot enjoy the Bavarian bottle unless you are born a Balija.

Regarding the other non-Brahmans it can be said in a general way of low caste Sudras that, though there are many who do not

usually take toddy or arrack, it is a common thing for them to take liquor on special occasions, such as the day of their oil-bath, and at the Pongal and Dipavali festivals.

In the case of Vaishnavite non-Brahmans, especially Viravaishnavites, it is customary on the eleventh day after a man's death, when the *narayanabali*, or sacrifice of the soul to God, has been performed, for all the relatives of the deceased who have assembled for the *narayanabali* to dine together, and drink wine or arrack, according to their means. They consider it an occasion for rejoicing, thinking that by that ceremony the soul has been liberated and has gone to heaven. At the annual commemoration of this event they are also in the habit of taking drink. A certain section of the Komati Chettis, for example, though they are so conservative, drink at the annual ceremonies. Perhaps it is just because they are so conservative that they do this. Before the days of Manu it seems to have been the practice among all classes to take both meat and drink at sraddhas, and Brahmans regard the *masha* and honey taken by them at these ceremonies as distinct substitutes for mutton and arrack.

Brahmans are forbidden by their religion to take intoxicating liquor, but there can be no doubt that some of them do drink, even poor and uneducated Brahmans who cannot get anything else than toddy or arrack. I have said that they are forbidden by their religion. This is, however, not strictly correct. Among the multifarious ceremonies enjoined by the Tantras is the worship of the goddess Kali by rites known as Sakti Puja, in which the goddess is propitiated by means of intoxicating liquor. This kind of worship is very common in the north of India, where it is usually called Durga Puja. Kali is not so popular in the south, but there are some in every part of the Madras Presidency who undertake this upasana or special worship of Kali. A short account of this puja is given in Dubois' *Manners and Customs of the People of India* (1817), pp. 164-166. A worshipper of Kali does this puja once a week on an average, beginning at seven in the evening and completing the ceremony by nine o'clock. In connection with the ceremony he drinks a considerable quantity of liquor, and at the end distributes udaranis or spoonfuls of it as a prasadham to his family and any visitors who may happen to be present. Many who do this puja no doubt do it sincerely, believing that they thereby obtain power to exorcise devils and use other magical spells. It is, however, felt by most respectable Brahmans to be a disreputable

practice which a man usually goes in for simply as an excuse for getting drink. The result of this feeling in many places is that a man who wishes to obtain liquor in order to engage in Sakti Puja adopts some more or less clandestine way of getting it. For instance, I have been told of a village in the Tinnevelly District, where it is not uncommon for a Brahman to start early in the morning with a chembu in his hand, ostensibly for the purpose of getting some holy water from a waterfall but really for the purpose of getting toddy from one of the numerous palmyra groves in the neighbourhood.

In the larger towns, I am told that the practice of Sakti Puja is being given up, the reason for this, however, being that owing to the greater laxity that prevails in the larger towns people can drink if they want to without troubling themselves with the cumbrous ceremony of Sakti Puja.

Sakti Puja is not practised by Vaishnavites to the same extent as it is by Smartas. Kali, being one of the forms of Parvati, the wife of Siva, is outside their religious system; and they have no inducement to engage in any similar worship in order to get drink, because they hold that their religious principles are not so much opposed to the use of drink as those of other sects. This is true more especially of the Tengalai Vaishnavites, and it is the custom of this division of Vaishnavite Brahmans to make drink a prominent part of the programme on ceremonial days. On occasions of Goshti, *i.e.*, worship conducted by Vaishnavites at the expense of Sudras, they are in the habit of taking drink, and also at the annual ceremonies of Sudras. At weddings and other occasions when different sects of Brahmans are gathered together, it is usual to have a screen erected across the room so that the Vaishnavites may go behind the screen and take their food by themselves; and this is taken advantage of by some to take food and drink which they would desire to conceal from the others.

Among Muhammadans indulgence in alcoholic liquor is not so common as it is among Panchamas. Those who belong to the Wahabi section—as many of the Labbais, for example, do—are very scrupulous in obeying the rules of their religion regarding abstinence from intoxicating substances *(najjis)*. Some of the richer Muhammadans, however, drink in secret, and many of the poorer classes drink without any attempt at concealment, going openly into the toddy and arrack shops for the liquor they want.

No doubt, there are many of the poorer Muhammadans who do not drink. The Mappillas of the West Coast, for example, are a very sober class of people, but on the East Coast the Muhammadans do not seem to be so particular. The jutka-wallahs of Madras, for example, are inveterate drinkers.

Many Indian Christians who have come from castes in the habit of drinking toddy and arrack retain the habit to some extent, but I have been assured by pastors and others that they are not now addicted to drink to the same extent as in former years.

THE ABKARI SYSTEM.

It has always been the declared policy of the British Government in India to regulate the traffic in alcoholic liquor in the interests of public morality. In South India this was for a long time done by letting the privilege of selling country liquor to farmers. Regulation I of 1808 gave Local Governments the option of doing this, or of licensing out-stills. The latter system was adopted in Bengal, but in the South it was considered "that the interests of public order, morality, and revenue were better served by entrusting the liquor supply of the country to men of respectability than to numerous petty traders, whose proceedings could not be carefully watched." The privilege of selling toddy was also farmed out along with that of selling country spirits. Each renter paid a fixed rent and was at liberty to sell any quantity of liquor. The only restriction imposed upon him was that he should not sell below certain minimum rates fixed by the Board of Revenue. The restriction was, however, found to be practically inoperative, because the minimum rates were fixed without reference to the strength of the liquor sold. The renters had also to be given the privilege of sub-renting in order to make the system workable, and they took advantage of that privilege to such an extent that nearly every petty liquor shop had a still. The feeling consequently grew up, about 1870, that this system had proved a failure, as it did not give the Government the means of regulating the taxation and controlling the traffic "so as to secure the object aimed at, *viz.*, the maximum of revenue with the minimum of consumption." Accordingly, in 1875, what is called the Contract Distillery System was introduced in place of the Farming System. The privilege of making and selling country spirits in a district was assigned to a contractor on consideration of tenders received. The contractor undertook to distil liquor at

a central distillery, and sell it to the shopkeepers at certain prescribed strengths and at prices between certain maximum and minimum limits, distillation not being permitted at any other place in the district. The revenue was obtained from two sources :—

(1) An excise duty was levied on each gallon of spirits issued from the distillery, and, in order to guard against the contractor's carrying on his trade only in the easily managed parts of his district with the inevitable result of illicit distillation in the other parts, it was stipulated that he should guarantee a certain minimum revenue from his distillery.

(2) A surcharge of duty at 8 annas a gallon was levied on liquor sold in shops within the limits of municipal towns where the consumption of liquor was high and the people could afford to pay higher prices than elsewhere. For such liquor the contractor was allowed maximum and minimum rates 8 annas a gallon in excess of the ordinary rates.

The contracts for toddy were subsequently separated from those for arrack, as it was found that there was a tendency on the part of the contractors to push the sale of arrack among people who would have preferred to buy toddy.

The system was better than the farming system, but a few years' experience of its working showed that it needed remodeling in several important respects. The large firms and capitalists, who alone could embark in the business, did not bid against each other for the contracts, and so they were able to make a very large profit out of the business without bestowing much attention on its management. "The levy of a fixed uniform rate of duty throughout whole districts, and the regulations as regards prices at which spirit was to be sold, had, on the other hand, to a great extent disabled them from dealing effectually with illicit distillation by adapting prices to the circumstances of different localities." It was also felt to be an anomaly that Government should occupy the position it did in regard to the liquor traffic, employing contractors with monopoly privileges for the supply of liquor to the population. Accordingly, in March 1884 Government appointed a committee consisting of Mr. Garstin, Mr. W. Wilson, Mr. (now Sir) Henry E. Stokes, and Mr. (now Sir) Henry Bliss to investigate the subject. and submit proposals for improved administration. As the proposals of the committee were accepted, in their entirety by Government and form the basis of the

system now in force, I quote the following from their report, and then give a summary of their recommendations.

"The policy that the Government have already announced of endeavouring to realise a 'maximum of revenue from a minimum consumption,' though perhaps involving in its strict interpretation a verbal contradiction in terms, yet expresses with sufficient force and clearness what we consider the right course to pursue. It is, however, to be observed that while all taxation becomes revenue so soon as it reaches the public exchequer, yet it should always be borne in mind in connection with the taxation derived from the sale of intoxicating liquors, that it is imposed primarily in order to restrain the consumption of such liquors, and not for the purpose of making money out of their sale, and that the fact of the revenue so derived being large, is merely an incident resulting from two causes: first, the determination of the Government to do all that lies in its power to repress a baneful trade in what is not a necessary of life; and second, the general prosperity of the people which enables them to spend on the indulgence of a vicious propensity, money which might be better expended or invested. It follows, therefore, that every right-feeling Government will do all that it can to increase the taxation on intoxicating liquors up to that point (which may be called the limit of taxation) when the people, rather than pay for the high-priced liquor which alone can be had in licensed shops, will take to illicit distillation and smuggling."

Acting on these principles, the committee recommended that the revenue should be obtained partly by the levy of a still-head duty on liquor issued from distilleries, and partly by sums paid for the privilege of sale, whether in particular shops or tracts of country, the additional duty realisable in particular localities being determined by the bids obtained for the licenses for the sale of liquor in those localities on their being put up to public competition. With regard to the privilege of manufacture of spirit, the committee considered that the monopoly system should gradually be displaced by the Private Distillery system, under which all distillers desirous of maintaining distilleries should be granted licenses subject to such conditions as it might be found necessary to prescribe for the protection of the revenue. This system could, however, be introduced at the outset only at places where it was probable that distillers would maintain a stock of liquor sufficient to meet the requirements of licensed vendors. As regards the

privilege of sale the committee thought that the aim should be eventually to determine the number and localities of the shops where liquor was to be sold, and to sell licenses for those shops annually by public auction, dispensing with contractors and middlemen altogether. The experiment to begin with should be tried in a few large towns where the shopkeepers might be trusted to be able to procure supplies of liquor from a distance if local supplies were to fail. In the rural tracts, however, contractors should still be employed for a time, but, as a first step towards the abolition of middlemen, the size of the farms should be considerably reduced. As regards toddy administration, the committee recommended the adoption of the Bombay tree-tax system.

These proposals were, as I have already said, accepted in their entirety by the Government, and gradually brought into operation from 1st October, 1884.

The tree-tax system of dealing with the consumption and taxation of toddy is now in force throughout the whole Presidency except the Agency tracts and a few specially situated areas. The Indian Excise Committee states that a most important characteristic of it lies in the fact that it has changed the place of consumption from the tope or palm grove to the shop, and rendered consumption anywhere else illegal except within the limits of licit possession. A strong staff is employed to supervise tapping operations; tappers are licensed only at the shopkeepers' instance; the number of trees each is licensed to tap is so regulated as to keep him fully employed; transport to the shop is required to be made within fixed hours and by a fixed route; quantities in stock and in transit are subject to constant check and examination; and precautions are taken to secure that toddy tapped for a particular shop is sold there and nowhere else. Shops are invariably sold by auction except in Madras Town, where the licenses are hereditary and are settled at fees based on past transactions, and in Ganjam and Vizagapatam, where small shops are licensed at fixed fees. The Committee further states that it is difficult to gauge the effects of the system owing to the absence of any record of trees tapped prior to its introduction. Since 1898 a record is available, from which the following figures are taken.

No. of Trees Tapped.

1898-99	26,42,932.
1900-01	26,25,724.
1904-05	31,97,126.

The yield of toddy is estimated at 40 gallons per tree tapped. Consequently the consumption of toddy in the Madras Presidency is 120 million gallons per annum, or 3½ gallons per head of the population.

In the twenty years for which the tree-tax system has been in operation the revenue from toddy has tripled itself. The proportion obtained from trees has been gradually increased until now about half is obtained from the tree-tax and half from vend-rents.

Toddy Revenue.

1888-89	..	..	..	..	Rs. 39,65,736.
1892-93	..	..	..	..	,, 57,66,150.
1897-98	..	..	..	..	,, 71,86,217.
1902-03	..	..	..	..	,, 79,24,607.
1907-08	..	..	..	..	,, 1,07,60,965.

In order to encourage the use of sweet toddy as a beverage and for the making of sugar, tappers are not taxed if they coat their pots internally with lime. The Excise Committee remarks that it is the most difficult problem of the Excise Administration to prevent abuse of this concession.

The Private Distillery system of dealing with arrack, described above, continued in force throughout most of the Presidency till 1900, when it was decided to revert to the Contract Distillery system. In the Report on the Abkari Administration for 1901-02, it is stated that "the working of the Abkari arrangements in the Presidency during the last decade has shown that, in the present economic conditions of the Presidency, the Private Distillery system is liable to result in ruinous competition between the two or three wealthy distillers, or in a coalition amongst them, enabling them practically to dictate their own terms. To avoid these undesirable extremes and to ensure adequate supplies at convenient centres and at reasonable rates, the Contract Distillery supply system has been reverted to."

The consumption of arrack has increased very much in recent years. It is impossible to extend the comparison over a long period, as different excise systems were in force in different parts of the Presidency from time to time and the form of the returns given in the Abkari Reports has been frequently changed. Confining our attention then to those Districts for which we can readily get from the Abkari Reports the statistics required, we find that since 1893-94 there has been an increase in all but one, and

that in most of them the increase has been very marked. The following are the statistics, taking first intervals of five years and then every year since 1903:—

Consumption of Arrack in thousands of gallons of proof strength.

Districts.	1893-94.	1898-99.	1903-04.	1904-05.	1905-06.	1906-07.	1907-08.
Nellore	30	31	30	25	19	25	30
Cuddapah	41	22	32	36	39	54	56
Anantapur	25	11	16	18	21	26	26
Bellary	38	40	47	47	49	51	45
Kurnool	21	18	16	16	18	29	32
Madras	77	53	99	98	86	85	88
Chingleput	20	20	34	36	24	27	38
North Arcot	70	49	67	74	65	83	99
South Arcot	89	51	154	146	137	178	209
Tanjore	29	27	35	40	40	45	41
Trichinopoly	34	36	48	43	46	55	55
Madura	28	35	51	53	47	50	56
Tinnevelly	13	25	39	44	38	37	41
Coimbatore	33	48	58	66	58	56	62
Nilgiris	24	31	35	35	29	27	30
Salem	50	48	65	66	57	60	64

The appalling increase in the South Arcot District is officially explained as due to the arrangements which have been made to put a stop to the smuggling of liquor from the French Territory of Pondicherry into the adjoining taluks of the South Arcot District. The French and British villages are so interlaced with one another that it is easy to obtain French liquor, which is sold at much lower prices than British liquor. Surely some better method of dealing with smuggling could be devised than to tempt people to buy British arrack instead of French by having throughout the district a low rate of duty and an enormous number of shops.

The Madras Presidency has for long had the unenviable distinction among the principal provinces of India of having the largest number of liquor shops in proportion to the area and population. In 1886 the Government proposed to do something to improve matters by fixing a standard proportion of shops with reference to area and population. It was, however, argued by the Board of Revenue that this idea was impracticable, the factors which ought to determine the distribution of shops being not

only area and population, but also the proportion of drinking to non-drinking classes and the preference the former show to either arrack or toddy as between the two. In 1890 the Board suggested, as a tentative measure, that one liquor shop for every 1,000 inhabitants would be in most places an adequate provision, and Collectors were requested to conform to this standard wherever possible, due consideration being paid to other circumstances, such as the character and habits of the population, the plan of the town and the increase in the population since last census. The Government, when reviewing these instructions, made them more specific by directing that as a general rule in towns arrack shops which sold less than 500 gallons per annum should be abolished. The result of these instructions was that the total number of shops and taverns in municipal towns was reduced by 29 per cent. and the number of arrack shops by more than 34 per cent. It was announced that this policy would be continued, and that care would be taken to weed out shops in rural districts "where there was no reasonable requirement for them." Unfortunately this policy has not been adhered to, and the number of shops has remained practically stationary during the past fifteen years.

The following table shows how the number of liquor shops in the Presidency has varied during the past twenty years:—

Shops.	1887-88.	1892-93.	1897-98.	1902-03.	1907-08.
Arrack Shops	17,226	11,974	10,387	10,066	10,293
Toddy Shops	26,096	18,755	17,602	18,781	18,535
Total ..	43,322	30,729	27,989	28,847	28,828

Including taverns and arrack shops in the Agency Tracts, but not including licenses (674) for the sale of foreign liquor in stores, hotels, etc., the total number of liquor shops in the Presidency in 1907-08 was 30,250. This gives one shop for every 1,200 of the population. It is out of the question to compare the number of toddy shops in Madras with those in other Provinces, as palms are so much more numerous here than in any other part of India. As the Excise Committee remarks, toddy is not consumed in isolated localities as is the case elsewhere, but in every district. The least population per shop (834) is in South Canara. The highest revenue, exceeding that of the whole of

Bengal, Rs. 13,47,490, is yielded by Tanjore, while Kistna and Salem come second and third with over seven lakhs. Limiting the comparison, then, to shops for the sale of country spirits, we find the following table for 1906-07 in the Government of India's Despatch (No. 294, 8th Oct., 1908) :—

Province.	No. of Shops.	Population per Shop.
Madras	11,451	3,338
Bombay	2,515	6,095
Bengal	3,060	16,575
Punjab	1,337	16,850
Burma	157	58,519

The Government of India, remarking on the number of shops throughout the Empire says :—"Except in Madras and the Central Provinces (where, however, there has been an enormous reduction in recent years) the number of shops cannot be regarded as excessive." The Excise Committee says, regarding the Madras shops, that the reasons given for the large number are that the drinking classes are widely distributed ; that a proper provision for their needs is necessary for the check of illicit practices ; that the establishment of a fair number of small shops prevents the securing of large monopolies ; that police control of several small shops is easier than that of one large one ; and in the case of toddy that a liberal supply of shops is necessary in order to ensure sale of the liquor in a comparatively fresh state. The Committee admit the necessity for a large number of toddy shops under the circumstances in which the tree-tax system is worked, though they think that some of these might be dispensed with, more especially in Madras Town, the Ceded Districts, South Canara and part of Tinnevelly. In the case of country spirits a liberal distribution of shops has no doubt been, and may for a time continue to be, necessary in the West Coast districts and in Godavari, Kistna and Guntur in order to reconcile the people to the prohibition of distillation from the toddy which is available at their doors. In the Nilgiris there appear to be too many shops in spite of the fact that there is a large visiting population to be provided for in addition to that shown in the census, and in the Ceded Districts, North and South Arcot and Coimbatore there does not appear to be any necessity for the maintenance of such a large number of licenses. The number of town shops in Calicut, Tanjore, Bellary and Negapatam is much larger than is necessary. The Committee also remark that so far as shops in towns are concerned they do

not agree that from a police point of view many small shops are easier to control than a few large ones. They think that throughout the Presidency the shops in towns and large villages might well be reduced and that in rural areas some at least of those that pay less than Rs. 2 a month might be closed without illicit practices resulting.

In response to this criticism the Madras Government (G. O. 3050, Revenue. 8th Nov., 1908) says:—"The number of arrack shops sold for 1908-09 is 169 less than in 1907-08 and a further substantial reduction may be expected when the inquiries into the number and location of liquor shops have been completed. A similar reduction may also be expected in the number of toddy shops." The expression "further substantial reduction" is ambiguous. Certainly a reduction of 169 in 10,293, or less than two per cent., cannot be called substantial. One is glad to learn from the last Budget debate that this year a reduction of ten per cent. is contemplated. It is to be hoped that a similar reduction will be made in subsequent years, so that a really substantial reduction may be effected. There can be no doubt that if the Government wishes to reduce the consumption of country liquor it must reduce the number of shops. Licensed vendors do not carry on their trade for philanthropic but for commercial reasons. They wish to make as large a profit as they can and therefore try to induce people to buy as much liquor as possible. This seems so self-evident as hardly to be worth saying, but Government appears unwilling to admit it. I would therefore quote the words of the Excise Committee with reference to arrangements outside the scope of Excise systems. "In most of the areas concerned it would be easy to introduce the licensed seller of liquor and, while deriving considerable revenue from his operations, to replace home-made by shop-made liquor. But the experience of actual attempts that have been made in this direction shows that the inevitable tendency of such sellers is to foster drunkenness for their own ends."

Licenses for the retail sale of arrack are assigned by auction except in the Agency Tracts, British Cochin and part of Malabar, where the renting system is in force. The auction system of disposing of licenses is fully discussed by the Indian Excise Committee. Its advantages are:—(1) open competition avoids jobbery; (2) vested interests are not created; (3) the value of the monopoly is ascertained automatically; (4) by comparing rents

and issues illicit practices are checked. Its disadvantages are:—(1) the average shopkeeper will not enter the business if he may lose it at the end of a year; (2) rents go beyond the point at which an honest profit is possible and only dishonest people compete; (3) blackmailing to prevent outsiders bidding is common; (4) the auctioning officer attempts to induce rivalry; (5) it throws undignified work upon Collectors and other representatives of Government. In particular it is argued that the auction purchaser, by reason of his having to pay a high competitive price for his privilege of vend, is directly impelled to make money out of his temporary possession of the right by every means in his power, licit or illicit, in other words that the system induces the very malpractices of which it is expected to give an indication; and that the high price paid forms the strongest possible stimulus to push sales to the utmost extent in order that the vendor may cover his expenses and make a profit before he has again to fight for the privilege and possibly lose it. The Committee say that the first principles of scientific Excise, in the words of the Government of India, make the duty the main factor of the taxation and the vend fees a mere subsidiary method of raising revenue. The Committee conclude that the disadvantages of the auction system outweigh its advantages and that it should be replaced as soon as efficient control is secured and a proper substitute is found for it.

In view of all this, it is extremely disappointing to find that the Government of India (Orders, 16th May, 1907) decided to recommend the continuance of the auction system. In Madras, accordingly, it is being continued with the very serious results already described.

Regarding the location of the shops, the question whether local bodies might not be consulted in the matter was, in 1890, referred by Government to the Board of Revenue for consideration.

The Board reported as follows, and its views were accepted by Government.

"In the Board's opinion Municipal Councils cannot safely be entrusted with any large powers in the matter,

(1) because with the present limited franchise they are not really representative bodies;

(2) because no responsibility is attached to them in regard to excise matters.

"If power without responsibility were entrusted to the local bodies (whether Municipalities or District Boards), consisting as they do mainly of gentlemen who are themselves abstainers, there could be little doubt that the lower classes, who are not represented but who habitually use stimulants, would be driven to the consumption of illicit liquor, and that the whole system of excise administration would be thrown into confusion. There is also the likelihood that in Councils in which the spirit of faction runs high the location of shops would be made a party question."

At the same time the Commissioner was of opinion that a certain amount of deference should be paid to expressions of local opinion in questions connected with the liquor traffic. It was accordingly directed that whenever any alteration was intended in the number of sites in a Municipality, a return of all the shops proposed to be licensed during the ensuing official year and their sites should be forwarded to the Municipal Council for opinion with the remark that any representations from them on the subject would be considered before final orders were passed. It was also directed that representations from District and Taluq Boards or Village Unions as to the location of shops in rural tracts should receive attention, and that in all cases sites of shops should as far as possible be kept at a distance from market-places, bathing ghats, schools, hospitals, places of worship, factories, and places of public resort.

The arguments here given against local option strike one as singularly weak. At home the old *laissez faire* doctrine that people should be allowed to do as they like in the matter of drinking has been abandoned, and it is recognised that the State should actively concern itself with the physical and moral well-being of the people. If a man were to try to commit suicide, the State would prevent him. Why should our rulers be so anxious that people who want drink should be supplied with it? Should they not rather be glad if such people have difficulty in getting what can only do them harm?

Temperance reformers are glad to learn from G. O., No. 3050, R. D., 8th Nov., 1908, that the Madras Government, at the instance of the Government of India, has now decided to keep the licensing of liquor shops distinct from the work of the Abkari Department. The question of the number and location of these shops has been referred to special committees in Municipalities and to Collectors in non-Municipal areas. Who

form these committees we are not told, but at any rate it is a step in the right direction to have committees. Such committees should not, however, consist mainly of revenue officials. Sir Balchandra Krishna told us at a meeting held in Madras last December that in Bombay the committees were constituted in this way with the result that their proceedings were little better than a farce. Others have borne similar testimony. This, indeed, is what one would expect of committees so constituted. Officials have been tested throughout their whole career by their ability to raise revenue, and in dealing with an excise question it is impossible for them "to discard their desire for revenue and look at the matter from a more general point of view." The licensing authority should be entirely separated from the revenue authority. Let our district judges and munsiffs, or other impartial men be formed into Licensing Benches and decide the question of licensing any particular shop in open court after hearing the arguments for or against it.

Shopkeepers can obtain the spirits they require from the distillery or warehouse in the contract area in which their shops are on payment into a Government treasury of the prescribed still-head duty, the only restrictions being that the spirits so supplied must be issued only at 20°, 30° and 60° under proof * and that the cost of the spirits at distilleries is not to exceed a fixed maximum price. There are various other restrictions imposed upon shopkeepers in carrying on their business. Two of them are as follows :—

" You shall not sell or give any spirits to any European non-commissioned officer, or private soldier, or to any European or Eurasian camp-follower, or to any member of the families of the aforesaid persons, without the permission in writing of the Commanding Officer or of some person duly authorized by him in that behalf, nor to any sailor, nor to any sepoy, member of the police force, Salt and Abkari officer or servant of a railway company whilst on duty; nor to any European vagrant under twelve years of age for consumption on the premises; nor shall you sell any spirits on credit."

" You shall not receive any grain, jewels, goods, wearing apparel, or other articles in barter or in pawn for spirits, but, on

* A spirit which is 20° under proof is such that 100 measures of it + 20 measures of standard alcohol—standard proof spirit.

the offer of any such, shall give information to the nearest Magistrate or Police Officer."

I am afraid that these rules are not strictly enforced. I have been assured that certainly the restriction from taking payments in kind is not enforced. In Madras, clothes, brass vessels and the like are often taken in exchange for liquor, and in rural districts I have been informed that it is a common thing for a man who is given to drinking and unable to get money for this purpose to take a chembu of rice without the knowledge of the women of the household and go off with it to a tavern and get liquor in exchange.

It is sometimes said that by the excise system the British Government has introduced into India the taste for alcoholic drinks where it did not previously exist and where Indian opinion is entirely adverse to their use. This cannot be true. On the contrary, we know from classical literature, *e.g.*, the Kural of Tiruvalluvar, stanzas 921-930, that the vice prevailed in ancient times; we know that, *e.g.*, in the days of Tippu, the people were much addicted to the use of intoxicating liquors—so much so that he ordered that all liquor shops should be abolished and toddy-producing trees cut down. That was an order, however, which no Government could enforce—not even that of an Oriental despot. With reference to Indian opinion on the subject, one is glad to know that many Social Reformers would like to see liquor sold only by chemists for medical purposes, as is the case in some parts of North America, and it is a hopeful sign of the times that one of the conditions of membership in the Madras Social Reform Association is abstinence from intoxicating liquors and drugs. There can be no doubt, however, that the practice of Native States is a better index of Indian opinion on the subject than the resolutions of Social Reform Associations, and the practice of States in and about the Madras Presidency certainly does not compare favourably with that of the Presidency. Regarding the great mass of the people I am afraid that there is not among them any intelligent opinion on the subject at all. They seem to regard the excise system as simply one of the ways in which the Government gets its revenue. They believe that the sole aim of the Government is to get as much money out of them as possible. They are convinced that this would be the aim of any Government they might have. To express their opinion in their own way it would be that whether Rama or Ravana is king it is all

one to us—it is always difficult for a poor man to get any pleasure in life.

At the same time it must be kept in view that there are now causes in operation among the people which are tending to the spread of the habit of drinking alcoholic liquors and the demoralisation of the people which this habit produces. It has been pointed out that the increasing prosperity of the people, the change from agricultural to industrial life, the breaking down of the caste system, are all operating powerfully in this direction. The most strenuous efforts must therefore be made both by Temperance Societies and by Government, if the evil is not to become even greater than it is at present. Much may be done by Temperance Societies to make known the evil effects of drinking alcoholic liquors and to induce people to take the total abstinence pledge. More, however, can be done by Government, especially among the illiterate who cannot be expected to understand the arguments of the physiologists. By reducing the number of liquor shops where the demand for liquor exists and by refraining from putting them where the demand does not at present exist, Government can do a very great deal to restrict the temptation to which the working classes as now situated are liable to yield.

ALEX. MOFFAT.

NOTES OF THE MONTH.

FOR all readers in India, the outstanding event of the month is the assassination of Sir W. Curzon Wyllie by an Indian youth in London. There is something peculiarly detestable about the cold-blooded deliberation and treachery with which the crime was committed, and its tragic pathos is enhanced by the personal qualities of the victim. Mr. C. Ramalinga Reddy, writing in the *Hindu*, bears eloquent testimony to the chivalry and tact of Sir Curzon in his dealings with Indian students, and the generosity and sympathy with which he was always prepared to help the distressed. "The full extent," he says, "of the vile deed...can be realised only by those who, like myself, were once students in England under his protection and care." The murder has been promptly and unequivocally denounced from all quarters; both in England and in India, the leaders of Indian opinion have expressed in strong terms their reprobation of the crime and their sympathy for those who suffer by it. For all, whether Indians themselves or not, who love India, and desire her advancement, the deed is fraught with

humiliation and distress. We sincerely hope that, as the reports of the London police indicate, the assassin Dhingra represents no one but himself; we are convinced that Mr. Ramalinga Reddy, and not the murderer, is typical of Young India as a whole. But that any section of the community should be so corrupted in its views and purposes that even an individual can plot such nefarious deeds awakens misgiving. It is time for something more than disavowal. As our contemporary, *Dnyanodaya*, points out, the feverish haste of political associations all over India to express their abhorrence of the crime indicates a weakness.

> It is rather a doubtful commentary on these associations that they should feel the necessity of doing so. Had these associations vigorously and continually denounced all anarchist measures in this country, their position would have been sufficiently known. That they have not been clear as to their position doubtless makes them feel that silence may be mistaken for acquiescence.

We hope that the present outrage may stimulate the politicians of India to such a propaganda along healthy and rational lines as may safeguard the community from the multiplication of such morbid and detestable agitators as Krishnavarma and Dhingra. Hesitancy, equivocation as to dubious and anarchical methods, is certain to result from time to time in such outrages as have recently stained the record of Indian life. We believe there will be no lack of men like Sir Curzon Wyllie and like Dr. Lalkaka, who shared his death through a generous attempt to save his life, who will be prepared to lay down their lives for the service of India. But it is a melancholy spectacle when such lives are claimed not by national defence or public action, but by the fiendish malice of the assassin.

THE Engineering Supplement of the *Times* of June 30 gives a summary of the work done in the construction of the Panama Canal during the five years that have elapsed since the United States took it over. At the beginning, so much attention had to be given to sanitary affairs that the actual work of excavation made but slow progress. Yellow fever and malaria, to say nothing of other diseases, made the Isthmus a veritable death-trap. The sanitary campaign conducted by the U. S. officials has been brilliantly successful. In the canal zone under their control, there has not been a single case of yellow fever since December, 1905, while the malaria cases have been reduced from 821 per thousand in 1906 to 282 per thousand in 1908. The death-rate has been notably reduced—from 41·73 per thousand in 1906, to 13·01 per thousand in 1908, which makes "the canal one of the most healthy industrial establishments in the world."

THANKS very largely to the improved bill of health, the work of construction has proceeded with increasing rapidity. In the last twelvemonth under consideration (May, 1908 to April, 1909) more than thirty-eight million cubic yards were excavated. At this rate, it is estimated that the excavation work still required ought to be finished by the spring of 1912. There remain, however, the colossal engineering works, which include the great dam, 115 ft. high, and 1,500 ft. thick at the base, which is to hold up the waters of the Chagres river and convert them into a great lake, and which will require twenty million cubic yards of material to fill it in. If, however, this great dam and the various locks (three twin flights, each series consisting of six locks in all) can be completed during the same period, the year 1912 ought to see the canal opened, with a passage-way for ships, nowhere less than 43 ft. in depth, and ranging (except in the locks) from 300 to 1,000 ft. in width, while more than half the course of fifty miles can be traversed at full speed. The enterprise is one reflecting the greatest credit on the American nation, and the world will await with interest its successful completion.

A RECENT number of *The Times* has an interesting note on the principal fast bowlers of the present cricketing season, from a point of view that is not always considered, *viz.*, the number of balls bowled for every wicket taken. It is not enough to take wickets at a low average of runs. A succession of maiden overs will waste precious time. Of course the cost in runs cannot be wholly ignored, even on the score of time. Run-getting consumes time. But the bowler who can take wickets with the fewest "attacks" is a valuable asset to his side. He reduces their work in the field, and leaves them more time to make the runs required; he also economizes his own strength, which is useful for the future. The English figures for June range from 25·65 balls per wicket for W. Brearley, who heads the list, to 46·94 for Hirst. This rapidity of capture, which may go with a relatively poorer analysis, is a consideration which bowlers, and those who select bowlers, cannot afford to overlook, if they want to win matches.

OUR Anglo-Marathi contemporary, *Dnyanodaya*, reproduces from the *Indian People* of Allahabad a striking paragraph on the sufferings of Indian widows.

> The sins that we Hindus commit against our women-folk are many, and the most heinous are those against widows. Our moral sense is so much atrophied that we hardly realise our social offences. Those who are outside the pale of Hinduism can hardly imagine the untold sufferings we cause, especially to those of our women who, through no fault of their own, have been unfortunate enough to lose their husbands. Bengal is the most for-

ward of provinces, and is that the reason why the Bengalis are so much more pitiless towards those who are doomed to lifelong widowhood? In other provinces and among other communities, widows are allowed on the *Ekadashi* day to take fruit and water and sometimes light refreshments, but it is in Bengal and among the Bengalis alone that a widow may not take a drop of water on that day. Has any of our readers ever contemplated how he would like to be prohibited even a drop of water in 24 hours, though the day may be like those we are now having? There is probably not a single Hindu family in which there is not at least one widow, and on every *Ekadashi* day a silent wail goes up cursing the whole Hindu people. In spite of what religious bigots might say, this sort of cruelty is not really sanctioned by our Shastras. Further, why should the Bengalis be so much more barbarous than the Hindus of other provinces? Marriage is not the sole end of woman's existence, and though we could not get every widow married even if we would, still we can do a great deal to alleviate their suffering. Can we lay our hands on our hearts and say that we have done our duty by the widows in our community? We have provincial Conferences and National Congresses, but of what avail will they be so long as we treat our women as we do now? The English people may give you self-government on Colonial lines ready made in tabloid form, by passive resistance and by bomb-throwing you may be able to attain absolute swaraj, but how long will they last? So long as you have to pay the penalty to the Creator for the ill-treatment of woman, no state of well-being will last long. The curse of our sins is lying heavy on us, and until it is lifted, hope will not dawn on this unfortunate country.

We deprecate the language of invidious comparison here indulged in. Each Province has evils enough of its own to remedy, without casting stones at others. But on the substantial question of the lot of Indian widows, there is no room to doubt that serious wrongs exist which every generous and sympathetic soul must long to remove. A very brief and slight acquaintance with Indian life brings with it the knowledge of many a tale of pathos and despair, even in the most enlightened provinces. It was one of the beauties of the Hebrew religion that it was especially sensitive to the claims of the widow, and the religion of Christ has ministered in a unique degree to the widow in her sorrow and desolation. The Hindu system of to-day not only fails to offer the widow any consolation in her sorrow; it aggravates that sorrow by obloquy and contempt, and in many cases by savage and relentless persecution. On this score, it must be confessed, Hinduism is tried in the balance and found wanting.

LITERARY NOTICES AND NOTES.

The Story of Our Rajputana Mission [Missions of the United Free Church of Scotland].

To write a comprehensive, well-balanced and interesting account of a mission-field in India within the limits usually laid down for such

books is no easy task. Mr. Ashcroft, however, without overstepping these limits has succeeded in presenting the story of our Rajputana Mission in an attractive manner.

The description of the country is vivid and delightful reading, while the people who form the community are divided into groups, with their distinguishing characteristics and picturesque accompaniments, in a way that impresses them upon the mind.

The pioneers in the Rajputana field and the outline of their movements and experiences awaken a desire to know more about those early days. Beginnings are always fascinating and Mr. Ashcroft has not devoted too much space to the history of the founders of the Rajputana Mission.

Throughout the account there are interesting and graphic scenes and personal touches, and except for what must inevitably be of less general interest, *e.g.*, the list of departments, branches and successive workers, there is little that an intelligent reader could describe as dull.

Of course to describe freely the more recent history of the Mission is for a variety of reasons more difficult and perhaps not to be expected. Still, not a few who do not pause to consider the difficulties will be apt to assert that modern missionary activity, even with its story of well-maintained development and strenuous activity, compares unfavourably with the romance of earlier days. One would fain hope that some one of singular penetration, tact, truthfulness and literary ability will come forward to light up the story of steady development and quietly increased expansion to which the romance of the early days leads up.

Messages of Uplift for India, being Essays Descriptive, Educational and Critical. By Saint Nihal Singh, traveller, writer, lecturer, author of "Essays on India," etc.; with an Introduction by B. G. Flower, Editor, "The Arena," Boston, U.S.A. Madras; Ganesh & Co. Price Re. 1. as. 4.

MR. SAINT NIHAL SINGH divides his book into three parts—essays descriptive, essays educational, essays critical. The object of the writer is to stimulate the minds of his countrymen by pointing out the state of affairs in the countries through which he has travelled, enlarging upon such aspects of western and Japanese life as it seems to him desirable that Indians should in some measure imitate. There are somewhat idealised scenes, descriptions, interesting reflections and critical discussions of situations in which the East and the West are interested or definitely coming into contact. One has the feeling after reading the book that the author is a man of moods, for his attitude

towards the present administration of India is not always so hostile as the reader would conclude from perusal of the first group of essays.

There are passages where the writer is carried into unfair representation, but perhaps the general criticism one would pass is that Mr. Nihal Singh in denouncing caste and the backward condition of the women of India has restated what many have already expressed while he leaves the track leading to the realisation of improvements undefined.

It is easy to rail at those who control the educational and financial affairs of India, and although Mr. Singh would not justly be classed among those whose patriotism begins and ends in a "Down with...", we look in vain through the essays for a purposeful attempt to lead patriotic thought along definite and practical lines. Education is apparently Mr. Singh's panacea, and in that he echoes what has already been the cry of Indian administrators. But the actual problem of educating the rural population, for example, is left untouched.

Messages of Uplift for India is, however, a stimulating book, and in being such has achieved the writer's ostensible purpose, and if one feels that at the present time there seems to be no lack of stimulating thought but rather of wise, practical, effective guidance, it is scarcely fair to blame the author of *Messages of Uplift for India.*

Deeds that Won the Empire. By W.H. Fitchett, B.A., LL.D. *Fights for the Flag.* By W. H. Fitchett, B.A., LL.D. (Bell's *Literature Readers.*) Adapted for use in schools. London; George Bell and Sons; no date. Price 1*s.* each.

Many of our readers must be familiar with Dr. Fitchett's brilliant narratives of the exploits of Britain's soldiers and sailors in the eighteenth and nineteenth centuries. Messrs. Bell and Sons have done well to adapt them for the use of schools, and we hope they will be adopted in many of the schools of the Presidency. These stirring records may help Indian boys to appreciate the heritage which all enjoy who partake of the glory of Britain, and serve to stimulate patriotic devotion and manly character by the noble examples here exhibited. The English of the tales is not flawless, but it is vigorous and clear, and the matter is of the best. The illustrations and plans add to the interest and usefulness of the Readers.

Dramatic Scenes from History. Selected and adapted by Frank Johnson. London; Edward Arnold.

While intended primarily as a reading-book, this volume may help to initiate or supplement historical studies; and some of the scenes at

any rate might be used for dramatic representation. They range, chronologically, from the days of Edwin and Paulinus to those of Johnson and Wilkes; while such varied sources as Bede, Defoe, Lytton, Browning and Kingsley supply the materials. In some cases, the extracts are taken with little or no change; in others, the compiler has adapted the originals, and inserted the necessary connecting links to throw the whole into dramatic form. But the result is not always successful. Malory, for example (in *Launcelot and Elaine*), comes out in a form that is neither true Malory nor true modern English; and a similar artificiality marks others of the scenes. There are a few notes at the end on historical points and difficult words, and a number of illustrations, several of them copies of well-known historical pictures.

Karnātaka Chandakausika Nātakam. By the late Basvappa Sastri. Mysore; The G. T. A. Printing Works. Price As. 12.

THIS is a second and revised edition of the Kanarese Translation of the Sanskrit drama, Chandakausika, by Kshemisvara. The late Mr. Basvappa Sastri performed his task well; but as much of the translation is in Kanarese poetry, it will not appeal to the ordinary Kanarese reader. Advanced students of Kanarese will profit by its study. It has the further interest that it has been appointed as a Text for the B.A. Examination of the Madras University in 1911.

Copy Books for Indian Schools. London, Bombay and Calcutta; Longmans, Green and Co.; 1909. Price 1 anna each.

THESE books include two series—one of ten books of English, semi-upright script; the other of three books of Tamil. The English is tolerable, but not beautiful; the script, like so many of the types of recent years, seems to run to hard and stiff forms, whose only merit is clearness. Happily, no one writes quite like a copy-book; but we could wish for fairer models. The Tamil also is wanting in beauty, and the extreme fineness of the up-strokes impairs the clearness of the script. The matter of the headlines is specially adapted to Indian Schools.

LITERARY NOTES.

THE Life of Principal Rainy is announced for 1st October. It will be written by the Rev. P. Carnegie Simpson, of Renfield Church, Glasgow, and will be published in two volumes, with photogravure portraits, at 21 shillings net. The book will doubtless be one of the leading books of the year. The life, it is stated, will be more than a biography, it will be an ecclesiastical history. Dr. Rainy was not merely connected with his Church, he was practically identified with it.

Few novelists to-day hold a higher place in the world of fiction than Mr. A. E. W. Mason. His Indian novel, for example, *The Broken Road*, has been read during the last year or two in thousands of unexpected places. It is interesting to note that a new story by him is about to appear in the *Strand Magazine* and will later be published by Messrs. Hodder and Stoughton.

Extraordinary reticence has been maintained about George Meredith's relations with his father. 'A Man of Kent' in the *British Weekly* writes the following note. "I have received from a friend in Cape Town some interesting published correspondence on the connection of George Meredith's father with that city. Mr. Augustus Urmston Meredith, in the middle of last century, carried on business in Cape Town as a tailor. Mr. B. T. Lawton, of Rondebosch, who was a customer and personal friend of Mr. Meredith during his residence in Cape Town, states that Mr. Meredith's place of business stood in St. George's-street, at the Hout-street corner now occupied by Mr. J. M. Cramer. He remembers that at the time when *Evan Harrington* was appearing in serial form in *Once a Week*, he entered Mr. Meredith's shop and found him in very low spirits. Mr. Meredith, a very uncommunicative man, on this occasion, in his desire for sympathy, appears to have departed from his usual reserve, and asked Mr. Lawton if he had seen the new story. 'I am very sore about it,' said Mr. Meredith, 'as I consider it is aimed at myself, and I am sorry to say, that the writer is my own son.'

"According to Mr. Lawton, George Meredith was born in the home of his maternal grandparents, and his father seems to have had nothing to do with his upbringing. Mr. Lawton believes that George Meredith's mother died soon after the child was born. At all events, Augustus Meredith married again, and his wife resided with him in Cape Town. The dates appear to be rather uncertain, but it would seem that Augustus Meredith was in Cape Town in the fifties, and left for England, where he died about 1868. Mr. H. M. Arderne, of 141, Longmarket-street, Cape Town, confirms the statement that his name was Augustus Urmston Meredith. The late Rev. Dr. James Cameron, sometime Registrar of the Cape University, remembered saying to Mr. Meredith: 'I am much interested in the career of your distinguished son.' The old man turned away and said nothing. Dr. Cameron was uncertain whether he had not heard, or pretended not to have heard, his remark, and did not like, therefore, to refer to the subject again. Another correspondent, Mr. W. H. Rose, of 91, Hope-street, says that Mr. Meredith was a small, dapper man, but very quiet and reserved, and by no means fond of allusions to his son."

MESSRS. HODDER AND STOUGHTON are about to publish a primer to George Meredith's novels written by Dr. James Moffat, who has hitherto been known mainly though not exclusively for his theological writings.

PROFESSOR WILLIAM JAMES, whose *Pragmatism* was published in 1907, has now written a sequel to that volume. It will be published by Messrs Longmans under the title of *The Nature of Truth.* The same publishers announce a volume entitled *Essays in Politics*, by Andrew Macphail of Montreal, who aims at exhibiting the mind of Canada on political questions of the day.

MR. M. A. MACAULIFFE has now nearly completed the large work on the Sikh faith to which he has been devoting his time for some years. The Oxford University Press will publish it at an early date under the title of *The Sikh Religion: Its Gurus, Sacred Writings, and Authors.* Mr. Macauliffe, since his retirement from his judicial duties in 1893, has devoted himself largely to translating the sacred books of the Sikhs.

MR. T. R. GLOVER'S *The Conflict of Religions in the Early Roman Empire* has received a strikingly appreciative review from an able writer in the *Times Literary Suvplement.* "A reviewer," he says, "can speak only for himself, and if the present reviewer does so, he may say that not a few passages in Mr. Glover's book have moved him with a feeling of which praise is a less fit expression than gratitude," and again—"The review should end upon the note of gratitude for that which one reader at any rate owes to Mr. Glover—fresh quickening of imagination and uplifting of heart and that delightful sensation, renewed page after page, which is given us by a true thing beautifully said."

THE *Athenaeum* writes as follows of the six-shilling novel: "At the annual banquet of the Associated Booksellers of Great Britain and Ireland Mr. Heinemann made some excellent remarks on the decline of the six-shilling novel. He mentioned among the causes of this decline the differences of discount given on the published price, over-production, the production of worthless books and the 'bumping out' of books sold at six shillings, which did not contain the average amount of text given for that sum, and thus led to public distrust. It is refreshing to hear these home truths from a publisher and we hope they will receive due attention from all who are concerned in the making of novels. Not much can be expected from an indolent public but authors ought to show more aptitude for business than they do."

DR. EDWARD EVERETT HALE of the United States is dead. He has had a long and distinguished career as a preacher and man of letters. He was lately chaplain of the United States Senate. Some of his stories, *e.g.* *In His Name*, and *Ten Times One is Ten*, had an enormous circulation. His acquaintance with Lowell and Emerson made his writings on these men specially noteworthy.

SCIENCE NOTES.

THE flight which Mr. Hubert Latham made on his monoplane on 6th June is a wonderful achievement. The success achieved by the Messrs. Wright and others with aeroplanes constructed on the biplane principle has led most people to conclude that this principle of construction must be the best. This conclusion is evidently premature, as Mr. Latham remained in the air for about an hour and travelled about forty-five miles in that time. As it was raining heavily, his machine was submitted to a severe test, and was undoubtedly shown to be quite as efficient as the best of the biplane machines. It has a sustaining surface of about five hundred square feet, which consists of two trapezoidal planes, resembling the wings of a bird. These are attached to a triangular body about thirty feet long with short horizontal and vertical planes at the back end forming a tail. The motor, which is of fifty horse-power, drives a two bladed screw, seven feet in diameter, placed in the front of the machine.

THE Quebec bridge which collapsed because the lower chords were not strong enough to sustain the thrust to which they were exposed is to be reconstructed. It has been found that the best way of giving sufficient strength without unduly increasing the weight is to use nickel steel instead of carbon steel. The introduction of a minute proportion of nickel in the alloy has the effect of increasing the load it can bear by more than one-third. The cost of working it is greater, as it is so hard, but this is counterbalanced to some extent by the saving in weight. It is stated that if bridges are to be constructed in the style usual in America nickel steel must be used instead of carbon steel when the spans are greater than two thousand feet. Tubes such as those used in the Forth Bridge give greater strength for the same weight of metal, but they would be much more expensive.

THE electric fan has many advantages over the old-fashioned punkah, but it has certainly some disadvantages. Messrs. Bergtheil and Young have invented an electric punkah which, they claim, has

the advantages of both the fan and the punkah. The "Bandy" electric punkah, as it is called, has a wing projecting from one end of the punkah frame which is bent into the shape of a quadrant and controlled by springs. An electric motor is suspended close to the frame with the axis of the spindle horizontal and so fixed that the quadrant projecting from the punkah impinges on it. The motor first carries the punkah away from the vertical position and then allows it to swing back by its own weight. The quadrant, being controlled by springs, causes the punkah to leave the spindle of the motor with a jerk, thus imparting the "flick" of the hand-pulled punkah.

A CIRCULAR has been issued by the Bureau of Standards, Washington, announcing that the national laboratories of America, France, Germany and Great Britain have agreed on a unit of light which they will all use. For some time the work of accurately comparing the various units hitherto employed has been in progress. The Bureau of Standards eventually proposed to reduce its standard candle by 1·6 per cent. so as to make it equal to the French bougie decimale and the British pentane candle, if the French and British laboratories would agree to maintain the common value constant, and with the approval of other countries would call it the international candle. The Hefner lamp used at the Physikalisch-Technische Reichsanstalt, Berlin, gives a unit which is nine-tenths of the proposed unit, so that the change can be easily effected. The unit of light is obtained at the National Physical Laboratory from a 10-candle-power Harcourt pentane lamp, burning at normal atmospheric pressure (76 cm.) in an atmosphere containing 8 litres of water vapour per cubic metre.

THE observations made by the Norwegian Aurora Polaris Expedition of 1902-3 have been carefully studied by Dr. Birkeland and he has now published his analysis of them and his inferences regarding the connection between and origin of auroral and magnetic storms. His theory is that these storms are due to the incidence of negatively charged corpuscles projected from the sun. Taking a disturbance of the magnetic needle as the effect of an electric current, he shows that the course of a storm may be represented on a chart, so far as the horizontal components are concerned, by an arrow of a certain length in a certain direction. These arrows indicate currents which Dr. Birkeland argues cannot be earth currents, but are probably due to streams in the upper regions of the air. The horizontal portion of a stream he regards as a bend in a stream descending vertically and then with greater or less rapidity returning into space.

A VERY clear and full account of the results of recent physiological study regarding the functions of the different parts of the body is given by Dr. Alex. Hill in a treatise entitled *The Body at Work* (Edward Arnold, 16s. net). A reviewer in *Nature* describes it as "quite in the style of Huxley at his best."

AN account of the work of Mr. Luther Burbank, the famous American plant-breeder, has been published. Since 1875 he has been engaged in market gardening on a large scale at Santa Rosa, California, and has produced many important varieties, both of fruits and flowers. He believes in the heritability of the direct effect of environment, but he makes most use of the indirect ones, and recognises as their chief cause the recombination of characters consequent on hybridisation and, to some extent also, on cross or self-fertilisation. These indefinite variations, as Darwin called them, he induces by nutritive changes or by the crossing of forms as widely separated as possible, and then fixes them by selection. For example, his stoneless plum was obtained by starting with a plum which was found in a small wild species with only part of a stone. This species was crossed with the French prune, and some of the offspring found to be quite stoneless. Further selection increased the proportion and size of stoneless fruit.

THE rate of growth of palms has been investigated by Mr. A. W. Lushington, of the Indian Forest Service. He finds that a fresh leaf-bud is formed every month in the case of all palms, so that the development of twelve leaves a year appears to be constant. Reckoning on this basis, he calculates that a palmyra palm would attain a height of about 28 feet in a century and would not reach maturity for 300 years. Palms develope the full thickness of the stem below the ground before they throw up the aerial shoot, the palmyra requiring from four to twenty years to do this. Mr. Lushington suggests that increase in thickness, being caused by the expansion of the soft central tissue, continues so long as the vascular tissue of the leaf-sheaths can extend, and that this varies with the nature of the soil.

A PROCESS of making ribbon metals has been devised by Messrs. Strange and Graham. It consists in making the molten metal flow through one or more nozzles in a thin stream upon the periphery of a rapidly rotating water-cooled drum. The metal solidifies immediately, and is thrown off from the surface of the drum in the form of a continuous and uniform ribbon. It is possible in this way to obtain metal as thin as one thousandth of an inch, and half a mile to a mile of ribbon can be obtained from each nozzle per minute. Ribbons of aluminium, lead, zinc, tin, copper, silver, gold, etc., have been made.

The ruby gives a remarkable absorption spectrum, resembling an ordinary emission spectrum. Mr. J. Moir, who has observed this, states that it consists of a sharp red band just beyond the B line of the solar spectrum and closely resembles the potassium or lithium line seen in the Bunsen flame with a rather wide slit. It is most easily seen in pale rubies, but even the darkest rubies show it, if the illumination is strong enough, and it appears to be characteristic of the true ruby. There are also in the spectrum orange and green bands, which, however, are not characteristic.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

The leading place in the June number is given to an article on *The Budget*, by Lord Welby. The Budget of 1909-10, Lord Welby says, covers more ground than any Budget since that of 1860, and grapples with a greater problem in finance than any Budget since that of 1842. It marks a new departure, for while it has to provide ways and means for a great measure of social legislation too long neglected, it has to meet the demand of the nation, especially of the upper and middle classes, for great naval expenditure. In the opinion of Lord Welby, Mr. Lloyd George has faced the problem with courage, except in one particular. 'He meets the demand on the nation honestly and straightforwardly, and bases his proposals on principles which must commend themselves generally to Liberals throughout the country. He calls on all classes to contribute.' He makes the poorer classes pay more for their luxuries, but he does not tax the necessaries of life. 'On the other hand, he calls on the wealthier classes to contribute to the national need in reasonable proportion to their means.' And he refuses to hamper trade by making hazardous experiments in scientific finance.

Passing from the principle of the Budget to its mechanism Lord Welby finds some cause for question and criticism. He thinks that Mr. Lloyd George has shown himself too pessimistic regarding the power of the country to recover from the period of depression through which it is passing, and that while estimating his expenditure high, he has estimated his revenue needlessly low. As regards the Chancellor's proposal to abolish the old Sinking Fund, he holds strongly that the old rule by which a *bona fide* surplus of income over expenditure at the end of the year shall be set aside and applied to the reduction of debt was a sensible and logical arrangement, and he looks upon Mr. Lloyd George's arrangement as a very unsound, clumsy, and mischievous

device. In conclusion, he deplores the lavish expenditure on which the nation has embarked, but the costly programme having been called for, he thinks the Budget deserves to receive the approval of thoughtful Liberals. ..

PRINCIPAL GARVIE contributes a thoughtful and suggestive article on *The Personal Equation in Theology*. The variety of opinions expressed on theological questions is a proof, he says, that the personal equation does appear in judgments on these questions to a greater extent than in the solution of the problems of physical science. Nor is this to be wondered at, he says, for the sensible is very much more accessible to common knowledge than the spiritual. The methods of observation, experiment and verification which can be used in the investigation of nature cannot be applied to the discovery of the soul and of the inner world in which it lives, moves, and has its being. While general agreement is not at all likely to be attained in this realm of research, mutual understanding may be promoted, Principal Garvie says, if something can be done to define the causes of the differences that exist.

Taking as a concrete illustration the Atonement and the different opinions held with regard to it, Principal Garvie mentions three causes of these differences. There is first the varying estimate of the authority of the Scriptures on the question. Secondly, while some theologians attach much significance and value to the doctrine of the Christian Church, others attach little. And thirdly, while some, in comparing the teaching of the Bible and the Church, make a confident appeal to reason, others are not so sure of its competence to decide in the matter. From such differences of opinion regarding the Bible, the Church, and Reason there spring differences of opinion regarding the Atonement and regarding other theological matters as well.

But is there no reason for these differences? asks Principal Garvie. In his opinion there is, and it is a difference of religious experience. It may be suggested, he says, that the distinctively Christian experience of a broken and a contrite heart, which is healed only by the redeeming grace of Christ on the Cross, does make all things new, does give the Bible a claim, the Church a worth not recognised before, and abates the confident self-sufficiency of the human reason. There are many within the Christian Churches, he says, who are attracted and influenced by the teaching of Jesus regarding the Divine Fatherhood and the human brotherhood, and who seek to enjoy the comfort and help of the one and to discharge the claims of the other, to whom the Cross is a difficulty and perplexity. Such, if modesty does not restrain them, are likely to

be found among those who denounce any objective theory of the Atonement. If all this be true, then, says Principal Garvie, the personal equation is not an accident in theology. In the Bible and the Church the personal equation must be recognised, and in regard to the answer given to many of the questions over which science and philosophy come into conflict with Christian faith, the personal equation of the scientific and philosophical thinker is a potent factor. Now if, as thus appears evident, the personal equation must not be excluded from theology, what must be the personality of the theologian if his personal equation is to be a help and not a hindrance to his work? Principal Garvie gives as essential characteristics of the theologian an intense and genuine piety, a deep and wide sympathy, an accurate and extensive scholarship, and a solemn sense of the responsibility of his task. The temper and spirit displayed in the present article show that Principal Garvie possesses the first, second and fourth of these characteristics, and he has elsewhere given proofs of the competency of his scholarship. We are sure his article will appeal to many in this country who cannot with him ground their theology on the 'one object of the Christian Faith.'

THE REV. CANON WILSON deals with the subject of *Public School Education in England and its Changes during the last Fifty Years.* The intellectual ideals and the courses of study of the Public Schools, he says, have undergone considerable changes during the last fifty years. To understand how the courses of study came to be what they were fifty years ago, it is necessary, he says, to know something of the origin and history of the schools; and he therefore goes back in the first place to the Middle Ages. He then gives a short account of education at Public Schools as it was when he became an assistant master at Rugby in 1859, and finally deals with the changes that have taken place since then in the courses of study and intellectual aims of these schools. He believes that while the new type of public school education presents its own failures and its own unsolved problems progress so satisfactory has been made in the last fifty years that those who are responsible for the management of the Public Schools may look forward with hope and confidence to the next half-century.

THE NINETEENTH CENTURY.

THE first article in the June number is a criticism of the Budget by Mr. Harold Cox. The rather vigorous denunciations with which it is the fashion to assail Mr. Lloyd George are to be found in the beginning of the discussion, but as the paper unfolds the particular accusations are extended to many other Chancellors of the Exchequer. Mr. Cox complains first of the incoherent

condition of the Departmental returns, the difficulty of finding out precisely what is the cost to the nation of each department, for the returns of each must be supplemented by consultation with other returns of a vague character and general description. Briefly, the points of note are :—the present expenditure of 168 millions compared with last year's 152 millions and the 89 millions of twenty-two years ago, and the fact that the increased expenditure of the past few years is due to Tory measures, *e. g.*, Free Education, Feeding of School Children, Workmen's Compensation, Old Age Pensions (the latter first appeared on the programme of the Conservatives). His complaints against the present Budget in itself are :—that the reduction of public debt is being treated cavalierly; certain oversights or mistakes in taxing certain articles are committed; the taxation of land values ought to be qualified. On the whole one is inclined to think that if the case is no worse the alarmist statements at the beginning require qualification.

AN article entitled *A Glance at a War Horizon*, by Major General Knox, comes next. Not in any sense to be described as an alarmist, the writer offers a calm criticism of our preparedness as far as organisation is concerned. Deprecating as futile the creation of a War Minister, General Knox argues for much closer cooperation between navy and army and the fusion of the various parallel departments and institutions maintained for each. His discussion of the personnel of Britain's defensive army and insistence upon forethought and legislation anent the control of the press in time of war are the more interesting aspects of the paper.

COLONEL LONSDALE HILL contributes the second article on military preparedness under the heading, *Forewarned but not Forearmed.* Taking Mr. John Burns to task for his opinion that the prospects of war were receding and that this generation would never see a great international war in which France, Germany, England and Russia would be involved, he goes on to challenge Mr. Haldane to support the statements with which he maintained that confidence should be reposed in the Territorial Army.

MR. ERNEST RHYS writes *A Tribute to Swinburne*, describing the man himself, the influences which played upon his character, his absorption in nature, his delight in the old dramatists, his intense admiration for Victor Hugo, the attraction to Browning and Rossetti which gradually relaxed in later years; all this and much else, with careful criticism of the late poet's works as they came from his pen, finds a place in the 'tribute.'

PROFESSOR VAMBERY's article on the late Sultan of Turkey and his court is of peculiar interest. Few men seem to have had such opportunity of coming into personal contact with Abdul Hamid for considerable periods at all times throughout his life.

M. Vambéry explains the circumstances of Abdul Hamid's upbringing—the life of the palace, and the character of the late Sultan in its development. Growing up away from his mother and having early alienated his father by his refusal to learn and his grasping disposition, he early developed an independent and suspicious attitude which seems to have been with him to the last; delighting in the gossip of the harem, he developed proficiency only in the direction of arithmetic, riding, shooting, gardening and inquisitiveness; surrounded by unscrupulous courtiers, his suspicious nature rendered tranquillity at any time impossible. The article goes on to deal with Abdul Hamid on his succession to the sultanate, but only to illustrate those characteristics already noted in an interesting and vivid manner, to show how from the suspicious nature there has developed that irresolution for which Abdul Hamid was so constantly reproached.

THE article by Mr. Edwyn Barclay, the director of a brewery company, on the future of the public house is remarkably free from the spleen which so frequently characterises the writers on both sides of the Temperance Question. Mr. Barclay contends that to reduce the number of licenses is to encourage tied houses, the brewers being forced to safeguard their output.

AN article by Mr. Greenwood rebuts accusations made against him by Sir Edward Sullivan in connection with Shakespearian controversy. Certainly Sir Edward Sullivan seems to have been unjust, but the graver charge the reader feels disposed to level against him is that he has provoked such an article. The subject is of more than ordinary interest but it comes before the public interspersed with the personal in such a way as to be more than wearisome. That Mr. Greenwood had good reason to be indignant is probable enough, but the fact remains that the public is more concerned with the arguments bearing on the subject than with the controversial skill of the disputants.

THE article on the Naval Question this month is a variation upon the general type of such articles. Under the heading, *The Balance of the Naval Power and the Triple Alliance*, Mr. Hurd considers the question of naval power from the wider aspect. Complaining of the extravagance of regarding this as solely a question of Dreadnoughts he points out the remarkable feature of Austria's naval policy. Austria,

who never had a fleet of consequence, has developed the same policy as her neighbour ; laying down that policy she has deliberately set to work to raise for herself and her ally a fleet of such size and equipment as must be seriously considered in any forecast of the naval situation in Europe. Mr. Hurd recalls the way in which naval 'scares' have from time to time swept over the country, and practically says that it is foolish of the general public which knows so very little about such an intricate and technical matter as naval warfare to take upon itself to say what is required. In the writer's opinion, once the authorities are awake and grappling with the matter, really open-eyed and prepared, that is the main concern of the public. He concludes with the reassuring statement that 'judged by the new standard of naval strength which rests upon peace-training-for-war the British fleet has never been worked more persistently and consistently or to better purpose than to-day.'

Mr. Morris Coles contributes a rather technical article complaining of British legislation on the subject of copyright at home and abroad.

The concluding article, entitled *The Baghdad Railway and British Cooperation,* is a discussion by Arthur von Gwinner of the whole matter of Turkish railways as they are related to the Baghdad enterprise, with special reference to the reason of Britain's non-participation in what gives promise of being a railway of great strategic importance.

The Fortnightly Review.

A peculiar depression hangs over the *Review of Events* with which the number opens. George Meredith's words about patriotism are taken as the text. The great novelist believed in compulsory military training, regarding panic as inseparable from a volunteer system. The writer of the *Review of Events* traces all our recent troubles to the absence of conscription from our midst. What these troubles are would take too long to recount, but amongst them may be mentioned the fact that our diplomacy has of late suffered almost irremediably. So, at least, would 'J.L.G.' have us believe. We have ties of a special kind with France, Russia, and Italy, but we have done nothing for them when each of them has been rudely treated in diplomatic contests within the last few months. The writer does not spare Sir Edward Grey, but he is chiefly savage with the army, for he thinks, with Lord Roberts, that it is a sham. He rejoices however, that we have still perhaps about three years to improve our position. But if we are in

a bad way, the chronicler has no reassuring words about others. France is in a state of discontent, Russia is going back to a state of reaction. The only power that seems to be on the top of the wave is Germany. It dictates what Austria is to do, and is driving Russia away into the Far East. Perhaps the only sentence which helps to relieve the gloom of this lugubrious article is the last of all—"History may note as a coincidence that South African unity and Princess Juliana, heir to the Dutch throne, have been born together."

MR. EDMUND GOSSE contributes some personal recollections of Swinburne. Notwithstanding his enormous cranium the poet had no acquaintance with headaches. He did not know fatigue, and he required very little sleep. "He was more a hypertrophied intelligence than a man," says Mr. Gosse. Emotion, whether of anger or of delight, threw him into a perfectly convulsive excitement. He enjoyed fighting, in a literary sense, and had not a little pleasure in an occasional bout of worrying. From 1880 he suffered acutely from deafness, and for the last quarter of a century of his life he was almost impervious to outward sound. He was a prodigious worker, to whom the act of writing was extremely disagreeable. It is strange to read that "before his fortieth year there had set in a curious ossification of Swinburne's intellect." New writers he concerned himself with not at all. To Stevenson and Ibsen, for instance, he was completely indifferent. 'The old is better' was his attitude of mind—a peculiar attitude for a herald of revolt.

MR. SYDNEY BROOKS writes of *British and American Ambassadors*. The American Ambassador to the Court of St. James' holds a position which somehow brings him nearer to the realities of English life than the representative of any other country. On his arrival he is received with unique expressions of cordiality. In this way is signalised the fact that Great Britain and the United States stand to one another in a relationship which unites no other nations on this earth. To the representative of America the British extend a hospitality which differs greatly from their usual mode of treating visitors. They also make heavy demands upon him. Mr. Choate, during his tenure of office, must have addressed British audiences about a hundred times. The line of occupants of the office of American Ambassador is a brilliant one. The names of Adams, Phelps, Lowell, Bayard and Hay immediately rise to remembrance. Who is to succeed Mr. Whitelaw Reid? There seems to be some little difficulty. President Eliot, of Harvard, has not seen his way to accept and no other name has been since suggested. The Ambassador has a

salary of £3,500 out of which he must meet everything. The result is that he must be prepared to pay at least £10,000 a year out of his own purse. Mr. Brooks says he has long held that the British Ambassador to Washington should be a man distinguished by talents other than diplomatic, and chosen from outside of the ranks of the usual 'politicals.' The present Ambassador, Mr. Bryce, he considers to be the perfection of the type of man who should always represent us in the States. 'He has negotiated and carried through some six or seven important treaties. He has practically wiped the slate clean of every contentious issue. He has won the confidence of Canada and Newfoundland. He is the first who has secured for Canada a recognised status in the conduct of Anglo-American diplomacy.'

MR. T. W. ROLLESTON writes on *Two Makers of Modern Ireland.* If guesses were allowed before the reading of the article as to who the two makers are the range of answers would doubtless be very wide. Few would hit upon Mr. Rolleston's chosen ones. They are the satirist Swift and the philosopher Berkeley. 'The children of Swift and the children of Berkeley, little as they may often recognise their ancestry, divide the greater part of Ireland between them at the present day, and the clash between their respective ideals has lately become one of the great moments in Irish public life.' Swift is the type of the political agitator, Berkeley the type of the industrial reformer. Swift wrote of and for the Irish nation and Irish rights. His *Drapier's Letters* were the most marked feature of his work in the sphere of Irish patriotism. By means of them he won for Ireland her first constitutional battle, and taught Ireland to hold up her head and stand on her rights. Berkeley's interests lay in the development of Irish industries. He pointed out what a gain it would be to the country if it would begin lace-making, and extend its linen manufacture. He also drew the attention of the clergy and landed proprietors to the opportunities which they had for helping the people to a worthy self-reliance. Swift's successors have been Grattan, O'Connell and Parnell; Berkeley's, those who have worked quietly at the improvement of their estates and the development of manufactures.

The Disciple of Destiny, from the pen of Mr. W. S. Durrant, deals with Thomas Hardy Hardy is the modern exponent of the guiding principles of ancient Greek tragedy—but with a difference. The dramatist of Greece aimed at leading the spectator through scenes of pity and terror to a goal of moral peace and harmonious reconciliation. Hardy's genius is for ever linked to calamity, the goal is wreck and disaster. True, Hardy's aim is to hold the mirror up to life, but he has

no place for the brighter side of life; the sky is ever dark and lowering; there are no rifts, no sunshine; consequently the novelist's record of life is as misleading as the hyper-optimist's. 'Life is not all punishment: there are many rewards, and powerful as is the sermon *Vanitas Vanitatum*, with its hundred and one divisions, delivered by the Preacher and Mr. Hardy, the morning stars will sing together for gladness in the dawn of life, the spring time will still return for happy lovers, and in the intervals of strife and toil mirth and laughter will still resound in the chequered shade.'

COLLEGE NOTES.

REFERENCE was made in our College Notes last month to the death of Mr. Rangiah Chetty, in the railway disaster at Ennore, the news of which reached us just as we were going to press. But the position which Mr. Rangiah Chetty held so long in the College and in the esteem of all connected with it makes a more detailed reference appropriate. Mr. Rangiah Chetty joined the staff of the College in 1871, and from that year till his retirement in 1906 was one of the most prominent figures in our College life. For the greater part of his service of thirty-five years he held the post of Superintendent of Vernacular Studies along with that of Assistant Professor of Mathematics. He was a capable teacher, and much loved by his students, to whom he was a generous friend, and who acknowledged the power of his quiet ways and dignified courtesy. A more faithful servant the College could not have had. He brought to its service his admittedly high qualifications as a Telugu scholar, and in all affairs of administration was ever the same modest, loyal and thoughtful adviser. He was the life-long friend and trusted colleague of Dr. Miller, and by none more than by Dr. Miller will be felt the sorrow of his tragic death. During the later years of his life Mr. Rangiah Chetty suffered from an increasing loss of eyesight; and it is now nearly three years since he retired from active duty in the College. But he never lost his interest in the place in which he had found his life-work. Up to the last he was a member of the Council of the Students' Homes, and we shall long miss his familiar presence at our periodical College gatherings, where he continued to be a centre of affectionate regard to former colleagues and pupils. Mr. Rangiah Chetty was more than a College professor. He was a man who occupied an influential place in the life of the community. But in a very special sense he belonged to us, and the sympathy of all connected with the College goes forth at this time to his relatives in their great and sad bereavement and loss.

We have received from the Students' Home a copy of the following resolutions, passed by the assembled members, associates and additional associates of the Home, with reference to the late Mr. S. Rangiah Chetty:—

(1) That we, the members, associates and the additional associates assembled at this Meeting beg to record with deep regret the lamentable death of Professor Rangiah Chetty, whose nobility of character and generosity of disposition have placed us under a great obligation to him; (2) that we beg to sympathise and condole with his bereaved family in the recent calamity.

Considerable progress has been made in connexion with the new buildings during the vacation. The Intermediate Physics Laboratory has been finished and is now being used, and the Intermediate Natural Science Room is almost ready for occupation. The foundations of the extension to Angappa Naik Street have been laid and the girders for the first floor have been placed in position.

The following is the list of new subscriptions intimated since the 30th April.

	Rs.
Amount already acknowledged	62,634
"W."	100
"F.C."	50
Messrs. R. Devaraja Aiyar and G.V. Srinivasa Rau, each Rs. 10 ..	20
Mr. P. Venkata Reddy	8
Messrs. S. Anantakrishna Aiyar, K. Kotilingam, K. K. Krishna Aiyar, R. Krishnaswami Rau, M. M. Masilamani, A. L. Narasimham, T. S. Narayana Aiyar, C. L. Narayana Prasad, G. Natesan, K. K. Ramaswami, and P. V. Srinivasa Rau, each Rs. 5	55
Smaller sums *per* Mr. M. M. Masilamani	4
Students' Collecting Cards :—*per* C. Anantachari, Rs. 4 ; G. George, Rs. 15 ; S. Narayanan, Rs. 50 ; Joshua Peters, Rs. 3.12 ..	72.12

Indian subscriptions thus amount to Rs. 62,943. 12, of which there has been received in cash Rs. 59,671.4. Sterling subscriptions received to date have realised Rs. 88,457.

The School Department reopened on the 30th June, and the College on 14th July.

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